



Engr. by J. P. Coghlan.

Feb. 15. 1790.

G R O U N D S

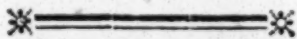
OF THE

OLD RELIGION,

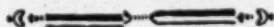
OR,
GENERAL ARGUMENTS
In Favour of the
Catholic, Apostolic, Roman Communion.

COLLECTED

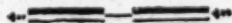
From ANCIENT and MODERN CONTROVERTISTS, modestly proposed to the Consideration of his COUNTRYMEN.



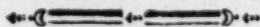
By the Ven. and R, R,
RICHARD CHALLONER, D. D.
BISHOP OF DEBRA, V. A. L.



Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. Jerem. vi. 16.



THE FIFTH EDITION.



LONDON:

Printed by J. P. COGLAN, Duke-street, Grosvenor-square.
M,DCC,XCVIII.

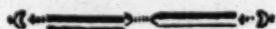


A
BRIEF ACCOUNT
OF THE
L I F E

OF THE LATE

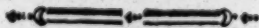
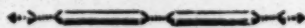
R. REV. RICHARD CHALLONER, D. D.

BISHOP OF DEBRA, AND APOSTOLICAL
VICAR OF THE SOUTHERN DISTRICT.



BY THE

REV. JOHN MILNER, F. S. A.



LONDON:

Printed by J. P. COCHLAN, Duke-street, Grosvenor-square.
M,DCC,XCVIII.

BRIEF ACCOUNT

I. I. I.



LONDON

Printed by J. G. Smith, at the British Museum Press, London.

A
BRIEF ACCOUNT OF THE LIFE
OF THE LATE
RIGHT REV. RICHARD CHALLONER,
BISHOP OF DEBRA, AND APOSTOLICAL VICAR
OF THE SOUTHERN DISTRICT *.

RICHARD CHALLONER, the father of the eminent prelate of the same name, was a wine-cooper at Lewes in Suffex and a rigid dissenter, who took to wife Grace Willard, a native of the neighbouring

* The writer having been suddenly called upon to furnish a brief account of the late Bishop Challoner and of the most remarkable transactions, relating to English Catholics, that took place during his episcopacy, to be prefixed to a new edition of that prelate's favourite work of controversy, *The Grounds of the Old Religion*, feels himself obliged to have recourse to the shortness of his notice, to the imperfection of his library and memoirs, and to distance from the Metropolis, in excuse for the very imperfect manner in which he has performed this task, and for any mistakes, into which he may inadvertently have fallen. The materials which he has made use of on this occasion, are first the viva voce account of a person, still living in the city of Winchester, who passed several of her early years in company with Bishop Challoner's mother, and whose testimony is confirmed, as far as that speaks, by the epitaph on her grave stone in the catholic cemetery of the said city. His second source of information

ing country, then of a very tender age. It does not appear whether she herself was originally a Catholic or not; certain it is that her son of whom we are now treating, and who was born on St. Michael's day, September 29, in the year 1691, was baptized by a minister of his father's persuasion. The latter did not long survive the performance of this ceremony, leaving his young widow with an infant child totally unprovided for. In these circumstances she was fortunate enough to find a refuge for herself and her son, first in the family

tion is the bishop's own publications, with those of other persons, whose names will be seen. In the third place he has made use of certain manuscript notes, which have been put into his hands, and which appear to be derived from authentic and original sources. Fourthly, the writer has derived many anecdotes here related from respectable personages, who had long been in habits of intimacy with Bishop Challoner, in particular from the late Rev. Messrs. Bolton and Browne. Lastly, having himself been brought up, in his early years, almost under the eye of the deceased, attending his public sermons, and frequenting his house for private instructions, having also, at a later period, exercised the sacred ministry under his directions, and assisted at his conferences, he is thereby enabled to state many particulars, that will occur below, from his own certain knowledge.—It is proper here to mention that there is already in print and upon sale a *Life of Bishop Challoner*, which forms a considerable volume, by the Rev. James Barnard: the author however not happening to be possessed of this, and not even having leisure to procure it from London, is unable to say how far his own plan may interfere with that of the said work: he understands however, in general, that the latter chiefly dwells on the virtues and pious sentiments of the deceased, without entering much into narration, as the author here endeavours to do. The same is also the chief subject of a *Funeral Discourse on the Death of Bishop Challoner*, which the writer hastily drew up the day after that event took place, and which was soon after published.

of Sir John Gage, of Fittle in Suffex, a family not more distinguished for its tried attachment to the cause of Loyalty, than its zeal for the ancient faith, and afterwards in that of R—— Holman, Esquire, who resided for some time at Longwood near Winchester, and afterwards at his own seat of Warkworth in Northamptonshire. In both these families the young Challoner was instructed and brought up in the tenets and practices of the Catholic religion, of which it is certain that his mother was, at this time, a member, if she had not been so from her early youth. At Warkworth he had the singular happiness to find the celebrated Mr. Gother the established chaplain of the family. He too had been baptized and had continued for a considerable time in one or other of the fanatic sects of Dissenters, at his native town of Southampton, until, his eyes being opened to the real character of that religion, of which he had once formed so frightful an idea*, he went abroad to the college of Lisbon. Having completed his studies and taken orders he returned to England, about the year 1684, where he proved himself an indefatigable missionary, an invincible controvertist, and a most learned and eloquent moralist. Our youth being, from his infancy, equally remarkable for the seriousness and piety of his disposition, and for the quickness and maturity of his parts, it is easy to conceive how much he must have improved under such a pastor and tutor, during the few years that he enjoyed

* See Gother's incomparable work, *The Papist Misrepresented and Represented* (or the Abridgment of it by Bishop Challoner) in which the author professes to draw the former character from his own ideas of a Papist previous to his conversion.

the advantage of living under the same roof with him. In the year 1704 Mr. Gother being appointed president of the college in which he had studied, that of Lisbon, embarked on board a Genoese ship (the war then raging between this country and France rendering it unsafe to sail under British colours) bound to the abovementioned port, and died on his voyage in the most edifying sentiments of piety, and after having received all the sacraments of the church from another priest, his companion. It seems extraordinary that this sage and zealous tutor, being well acquainted with the vocation and very promising dispositions of his pupil for the ecclesiastical state, should not have taken him with him to his own college of Lisbon. Whether it was the tenderness of young Challoner's age, for he had then barely attained his 13th year, or the unwillingness of his mother to part with an only child to so great a distance that formed the visible obstacle we are unable to say, but the wise and merciful disposition of divine providence was afterwards manifest in this event, which had resolved to call the pious Gother to himself, before he should reach the port of Lisbon, and on the other hand had decreed to place our young student in a seminary where his talents and virtues would prove more extensively useful than they could have been in that situation. In short the following year, viz. 1705, he was sent to the English college at Douay, most probably by Dr. Bonaventure Gifford, who was then Vicar Apostolic of the Southern District.

The abovementioned celebrated seminary was then under the government of Dr. Paston, a person of the greatest piety and learning; these qualities, however, being tempered with great diffidence and humility, were
restrained

restrained from appearing abroad through the channel of the press, and were chiefly confined to the due regulation and edification of his own community. At the same time Dr. Edward Hawarden was Professor of Divinity, who, as a profound theologian and a close logician, approached as near to his master St. Thomas Aquinas, as perhaps any schoolman, who has lived since the time of that saint*. The learned and eloquent Manning † seems to have been one of the professors of humanity, amongst other distinguished names that graced the registers of Douay college at the same period. Guided by the instructions and encouraged by the example of such men as these, the young Challoner made a rapid progress in all kinds of literature proper for his station, but most of all in the science of the saints, namely, humility and charity in both its branches. Amongst his other natural advantages which promoted the success of his studies, was the extraordinary retention of his memory; this was such that even the passages in the Greek poets, which he had learnt in his early youth, he could repeat with the greatest accuracy in the latter years of his life.

Dr. Paston having met with a sudden but not an unprovided, nor even an unexpected death, in 1714, he was succeeded, as president of the college, by Dr. Robert Witham, a zealous and learned superior, who rebuilt the church together with a considerable part of the college itself. By this time Mr. Challoner had nearly

* See this author's incomparable work *The True Church of Christ*, also his *Charity and Truth*, together with his writings in general.

† Author of *The Moral Entertainments, England's Conversion and Reformation compared*, &c.

finished his regular course of studies, and seems to have been actually employed in teaching philosophy. Two years later he received full orders, being ordained Deacon March 7, 1716, and Priest the 28th of the same month, by the hands of Ernestus, bishop of Tournay. The Easter day following, which happened on the 12th of April, he sung his first Mass. In July 1718 he was promoted to the professorship of divinity in the said college, which employment he entered upon at the usual opening of the schools in the month of October, having spent the intervening time of vacation in passing over to this country, and in settling some private affairs which required his presence. Whilst he was engaged in teaching theology in his own college, he found time to perform his public acts in the university schools, for the purpose of taking academical degrees in the same faculty, as it was the desire of his superiors that he should do. He passed Bachelor and Licentiate of divinity in 1719. On the 13th of July in the following year he rose to the second dignity in the aforesaid learned establishment, being appointed to succeed the Rev. Mr. Diconson as Vice-president of the college. This office he held, together with the professorship of divinity, ten years, during which it was his unremitting study to promote literature and regular discipline, but most of all humility and devotion.

At length his zeal and learning being matured by age and experience, in the month of August, 1730, he was sent to perform the functions of an apostle, upon the English mission, with accomplishments suitable to so important a function. Arriving in the Babylon of modern times, as he was accustomed to call London, he *exulted*

like

like a giant to begin his race, but soon found that, however great was his zeal for the salvation of souls, the harvest of them there was still greater. Like the Apostle of the Gentiles he considered himself as the *debtor of all men*, who stood in need of his spiritual assistance, nevertheless he considered himself as particularly commissioned to preach the gospel to the poor, whose cellars, garrets, hospitals, workhouses and prisons were much more agreeable, as well as familiar, to him, than the splendid habitations of the great and opulent. Such zeal and appropriate talents for the work in which he was engaged, joined with so much humility and distrust in himself, could not fail of drawing down a plentiful grace and benediction upon his labours; accordingly innumerable were the conversions which he wrought both upon strayed sheep from *the one fold of the one shepherd*, and upon *the lost sheep of the house of Israel*, who *professed to know God but denied him by their works*. In the mean time the pure and zealous souls who aimed at serving their Divine Master with the sanctity and perfection that he calls for and that are due to him, crowded round Dr. Challoner, as the guide who was best qualified to instruct them in those interior ways that led to an immediate union with him.

In the midst of these active employments our indefatigable missionary found time to defend the cause of the true faith by his pen, and to foil the most redoubtable adversaries who at that time wrote against it. The arguments in favor of submission to the ancient Catholic Church and of unity with her in faith and discipline, are so forcible and so obvious, that all persons, who reflect on their being in a state of separation from her, if they

have

have not the grace to seek a reconciliation, must necessarily have recourse to those misrepresentations and calumnies, on which all heresy and schism have ever been originally grounded ; and the stronger the case of impiety or wickedness, which they can set up against the Church, the better pleased they are with their own conceptions, and the more popular their writings will prove with others, who are under the same delusion. Thus within a few years after Dr. Challoner's arrival upon the mission, a great master of style and an able writer on profane subjects, Dr. Conyers Middleton, published a work on the abovementioned plan, which was received with unbounded applause by persons of the abovementioned description, and which accordingly passed through several editions. It is easy to judge of the nature of this work by its title, which was, *A Letter from Rome, shewing an exact conformity between Popery and Paganism ; or the religion of the present Romans derived from their Heathen ancestors.* This was a subject that afforded great scope for the display of Middleton's knowledge of pagan antiquity, which was his peculiar province of science, and for the powers of his eloquence, which in him too frequently supplied the want of argument. Such was the occasion of Dr. Challoner's work entitled, *The Catholic Christian instructed in the Sacraments, Sacrifice and Ceremonies of the Church*, which first appeared in 1737. To place these sacred objects in their true light was at once to destroy the whole fabric of Middleton's inconsistent, as well as irreligious delusion ; but our Catholic Divine, not satisfied with this, attacks the Protestant Antiquary, in front, and proves, to demonstration, his utter ignorance of Christian and Jewish antiquities, and that his
mode

mode of calumniating the catholic church, must inevitably prove fatal to his own communion.

For example ; he proves that the use of incense, perfumes, holy water, lamps, candles, votive offerings, &c. in the service of God, which are the first heads on which Middleton endeavours to ground his parallel between the religion of ancient and of modern Rome, were made use of by the people of God, in his service, and that by his express command long before such practices had been mimicked and abused by pagans, in the service of their false deities : then, to confute this boaster's pretence of shewing the *exact conformity* in question, he openly challenges him to bring forward his evidence that the ancient Pagan Romans ever believed in one God and three persons together with the other articles of the creed, and that they put their trust for salvation in Jesus Christ, through whose merits alone, all the pious practices objected to were admitted to derive their whole merit and efficacy. Lastly, to shew the direct tendency of Middleton's arguments against the established church, he supposes a learned Dissenter to take up the argument, when he has done with it, and to reason in the following manner : You have proved that “ the Church of Rome
“ is heathenish and idolatrous, on account of the conformity, which you have discovered between certain
“ ceremonies and practices in it, with those of the Pagan Romans, who worshipped Jupiter, Bacchus and
“ Venus, hence you conclude that it is necessary for the
“ Catholics, if they wish to be christians, to go over to
“ your communion, but now I can prove a much stricter
“ conformity, in many more articles and those of greater importance between the established church and that
“ of

“ of Rome, whose faith, whose form of government,
“ whose liturgy, whose discipline throughout you have
“ imitated : if then you yourselves wish to avoid the
“ reproach and the guilt of Paganism, it is incumbent
“ on you to abandon the ground, which you have hi-
“ therto occupied, and to come over to us, who have
“ reprobated those popish inventions.”—I have given
this brief analysis of the present controversy, it being the
most celebrated in which Dr. Challoner was engaged,
on account of the name and talents of his adversary, and
that also wherein perhaps he gave the greatest range to
his native talents, which, in the aforesaid preface, shine
forth to the greatest advantage.

It was not in the power of Dr. Middleton, with all
his store of ancient learning and all his powers of lan-
guage, to give any thing like an answer to the arguments
above stated : but in return he was enabled to bring in
the penal laws to the aid of his defective logic and
Theology. In short the situation of Dr. Challoner,
after the publication of his *Catholic Christian Instructed*,
with the preface to it, became so much exposed to dan-
ger, which others shared together with him, that he was
advised to retire out of the kingdom for a certain space
of time. He availed himself of this opportunity to visit
his venerable mother, namely the college of Douay,
which, no less than a learned Society in this kingdom,
used to be termed and hailed by its members and stu-
dents, their *Alma Mater*. I ought to have mentioned,
in its proper place, that, soon after Dr. Challoner's arri-
val on the mission, namely in 1731, his natural mother,
Mrs. Grace Challoner, died at Tichborne-house, near
Alresford, in Hampshire, and was buried in the ancient
Catholic

Catholic Church-yard of St. James, near the Castle of Winchester*. Her son's active employments in the service of God did not permit him to attend the funeral, his place however, as chief mourner, was supplied by a near catholic relation, one Mr. Friend, who was Steward to the Right Honorable Lord Petre.

About the time of Doctor Challoner's visit to Douay college, it was deprived of its president, Dr. Witham, who departed this life May 29, 1738. It was the earnest desire of the members of that community, to have our renowned missionary for their chief superior, and it seems that certain endeavours were made use of for this purpose. These however were defeated by the bishop of the Southern District, who had another destination in view for Dr. Challoner. Accordingly Dr. Thornborough was appointed to the vacant office. The prelate in question was the Right Rev. Benjamin Petre, successor of Dr. Bonaventure Giffard, the first Apostolical Vicar of the Southern District, who died at Hammersmith in 1733. Judging no person so proper to assist him in the discharge of his extensive and weighty obligations as the learned, the zealous and the indefatigable Dr. Challoner, he procured him to be appointed his coadjutor; and, notwithstanding the unwillingness of the latter to charge his conscience with the responsibility of so important an office, of which unwillingness we have

* Her grave stone is still seen there with the following inscription upon it.



Mrs. Grace Challoner
died March 29th, 1731.

Aged 62 years. R. I. P.

sufficient

sufficient proofs, yet, his opposition being ineffectual, the aforesaid prelate, being duly authorized for this purpose, consecrated him Bishop of Debra, and communicated to him the powers of coadjutorship, in the private Chapel of Hammer Smith, on the festival of St. Francis of Sales, January 29, 1740.

The episcopal dignity to which he had been raised, was rather an occasion of augmenting his zealous labours than of relaxing from them. His employments, when in London, were the same that they had been before, but now he had also the important charge delegated to him of making the annual visitation of the country congregations, which, being conducted on the plan of his patron St. Vincent of Paul's missions, were every where attended with the same happy effects, which these were celebrated for producing. Nor was his pen, at this time, idle; on the contrary, it was during this period of his coadjutorship; that he published some of his most able and successful pieces of controversy, the chief of which, not to recur to this subject again we shall here enumerate. In the first place, observing the virulent and fatal effects of John Foxe's lying book of pretended Martyrs, which, though it comprize the names of many, who suffered death for rebellion, sedition, assassination and other crimes, of others who died in the profession of the Catholic faith, and in general, of persons who differed from one another, as well as from the established church in the leading articles of their belief, yet, being industriously circulated in every corner of the island, by means of annual editions, and aided in its effects, by a great number of engravings, representing men and women, burning at the stake or otherwise
tormented

tormented, has occasioned ten times more prejudice against the Catholic religion, than all the controversial writings of protestant divines put together : our zealous prelate, I say, observing this effect, in the year after his consecration, published a laborious work, of two octavo volumes, which wants nothing but to be generally known and read to prove more than an antidote to the aforesaid poison. This was his *Memoirs of Missionary Priests, and of other Catholics, of both sexes, that have suffered death, on account of religious, from the year 1577 to 1684.* He here produced a detailed account of the lives and deaths of some hundreds of Catholics who had been put to the most cruel and ignominious death, that our laws are acquainted with, for the mere exercise of their religion, not during part of one troubled reign, but during five successive reigns, and during the space of more than 100 years ; martyrs of a very different character from those of John Fox, being persons of irreproachable lives and conduct, for the most part well educated and perfectly understanding the cause for which they yielded their lives ; in a word ; all of whom died for precisely the same religious doctrine. The acts of the Martyrs in the ten first persecutions are not, in general, more edifying or moving than our prelate's *Memoirs of Missionary Priests.* The Dissenters being then, as is the case at other times, more violent against Catholics than the clergy of the established church, particularly in their sermons at Salter's-Hall, (a course of which they published) this drew forth an able answer to them, from our prelate, under the title of *A Specimen of the spirit of Dissenting Teachers, being an Answer to Sermons preached at Salter's Hall.* But not to notice each of our prelate's controversial

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publications,

publications (for his pen no less than his tongue was ever ready to confute error in whatever shape it appeared) amongst his works of this kind that to which he himself gave the preference, as the best calculated to open the eyes of our misguided brethren was the present treatise, entitled, *The Grounds of the Old Religion*. In this he demonstrates the truth of the Old Religion, in preference to all new systems whatsoever, from its possessing the characters of the true church of Christ, pointed out in holy scripture, from its being possessed of the only practicable rule of faith, from all the natural, scriptural and traditionary motives of credibility that plead in its favour, all which he contrasts with the opposite marks of error in the new invented systems of Christianity. In the course of this work he insists at large on the invalidity of the ordinations in the church of England, upon an occasion which we shall hereafter have occasion to mention*.

* His remaining works of controversy, as far as the writer is acquainted with them are. The Grounds of the Catholic doctrine contained in the Profession of Faith of Pope Pius IV.—The unerring authority of the Catholic Church in matters of Faith.—A Short History of the beginning and progress of the Protestant religion gathered out of the best Protestant writers.—The Touchstone of the New Religion, or sixty assertions of Protestants tried by the scripture alone.—A Roman Catholic's Reasons why he cannot conform to the Protestant Religion.—The Scripture Doctrine of the Church.—A Letter to a Friend concerning the Infallibility of the Church.—A Caveat against Methodists.—The Devotion of Catholics to the B. V. Mary truly represented.—The City of God or an abstract of the History of the Church.—The Papist Misrepresented and Represented abridged from Gothe.—The Young Gentleman instructed in the grounds of the Christian Religion.

The

The political troubles in the years 1745 and 1746 threatened the most fatal consequences to the English Catholics. This storm first gathered over the college of Douay: for the Duke of Cumberland, son of King George II. in the former of those years commanding the combined English and Dutch forces in the Low Countries, and being within a day's march of the town of Douay, which he expected soon to be master of, vented his prejudices and hatred, which then were extreme, against the English Catholic refugees, who resided there for the sake of their studies, threatening to destroy their establishments and to decimate their members. The latter were within the hearing of his cannon, which thundered on the plains of Fontenoy, but it pleased the Almighty, on that occasion, to baffle the heroic bravery of the English soldiery and the consummate military skill of their commanders, whose tactics, on that day, were allowed to have been incomparably good. In short the peaceful and inoffensive students of Douay, instead of seeing an army of their countrymen, flushed with victory, and inflamed with all the fury of civil and religious discord, march into the said town, beheld a vast number of wounded Englishmen conveyed thither in waggons and stowed in the military hospitals. This was the proper occasion for that christian species of revenge, which consists in overcoming evil with good; an occasion that they did not fail to improve. Accordingly the members of the said college, from the president down to the youngest student, exerted themselves in affording every comfort, in their power, to the aforesaid sufferers. They petitioned to have a certain number of the wounded officers lodged in their own house, whom

they attended and soothed with the affection of brothers, and not content with such occasional relief as it was in their power to administer to those of the common soldiers, who stood most in need of it, they agreed, with unanimous consent, whenever their meal consisted of two messes, which was frequently the case, to send one of them to their suffering countrymen in the hospitals. This behaviour being reported to the Duke of Cumberland had a surprising effect in removing the prejudices, which he had conceived against Catholics. He afterwards rendered essential services to many individuals amongst them, and even knowingly entertained some domestics of that religion in his family.

The storm did not pass so lightly over the heads of the Catholics in their own country: for the young Chevalier de St. George, as he sometimes termed himself, seduced by the delusive promises of France and his own rashness, having, with a handful of men, undertaken to subdue the whole island, though he was neither invited nor encouraged by any considerable number of Catholics, yet, merely because he was of their religion, the same was made use of as a pretence for sharpening the edge of the penal laws against them. Their houses were constantly disturbed by legal visitors, under the pretence of searching for arms, their horses were taken away from them, and above all, their schools and chapels, which in some places had before been winked at, were now every where shut up. The most celebrated of the Catholic schools, that were ruined and dissolved at this period, was that of Twyford, near Winchester, the headmaster of which was the Rev. Mr. Betts. Here the late Earl of Shrewsbury and his two brothers, afterwards bishops,

shops, the late Earl of Fingal and the chief of our nobility and gentry, who were not in the colleges abroad, received the first part of their education : here also Alexander Pope, Esq. the great poet, studied for some time, as certain of his verses, still legible in the windows of the house, attest. The Catholics in the adjoining city, as likewise in the metropolis, and in most parts of the kingdom, could rarely find the means of assisting at the holy mysteries, or at any other part of the church service, though the most obscure and abject places were industriously sought after for this purpose. It is true that some Catholics of the northern counties were found in the invading army, and a very few in the south were inclined to rush upon the same inevitable ruin, though it is equally certain that the most learned and pious divines, whom the body afforded, and our prelate in particular endeavoured to dissuade them from the attempt. One respectable gentleman, in particular, now deceased, but who at the time we are speaking of was in the flower of his age, had prepared a considerable number of his tenants to march with him towards Scotland, when our prelate, having obtained private information of the design, found means to confer with him, and used such powerful arguments as induced him, at once, entirely to drop it. Of the Catholics however, who had actually joined in this romantic enterprise, or who were suspected of an intention to that effect, the prisons soon became full. This afforded full employment to the Bishop's zeal and that of his several assistants in attending them and administering to their relief both corporal and spiritual, though to afford them any considerable help in the former way he was necessarily obliged to have

recourse to charity of the more opulent Catholics, some of whom, having themselves, in those times of political disturbances and jealousies, been witnesses to the wants and miseries of a prison, afforded the same with equal alacrity and liberality.

Our prelate continued to dedicate such time as he could spare from the essential duties of his functions, as a missionary and a bishop, to the labours of his pen: occasionally mingling morality with controversy. One grand work, which he wrote about this time, being printed in 1743, and which alone was sufficient to establish his character as a Christian Antiquary of the first rank, was his *Britannia Sancta*, in two large quarto volumes, being a collection of the lives of the most eminent saints, who have adorned this island, in the Roman, British, Saxon and Norman periods, entirely extracted from original writers. This was a work that was equally calculated for the benefit of Protestants and Catholics. To the former it held up the brightest and most striking character of the true church, as the only mother of saints and mistress of christian perfection; to the latter it exhibited the rule of their conduct; with the most powerful encouragement to comply with it. But the chief work which engaged his attention, during this first period of his episcopacy, was a new edition of the catholic version of the holy scriptures, called from the place where the Divines resided, who successively laboured upon them, *The Rheims Testament* and *The Douay Bible*. The above mentioned translation had been originally made from the Latin Vulgate, compared with the Hebrew and Greek texts, by the learned and diligent Gregory Martin. S. T. L, to whose skill in the said languages

guages Camden and Wood bear honorable testimony. He had been assisted in this important and laborious task by the great Cardinal Allen and the celebrated Doctors Bristow and Reynolds, who revised the whole of it, as did afterwards Dr. Worthington, when he added the long annotations with which it is enriched. But the language of this excellent work was now, in many places, become obsolete, and the text of the Vulgate, from which it was taken, had itself been corrected and restored by the care of that learned Pontiff, Clement VIII. What Dr. Challoner then undertook was to revise and correct the language and orthography of the said ancient version, the fidelity and exactness of which made it an incomparable treasure to the English Catholics, to adopt the little improvements of the Clementine edition, and to add such notes, as he judged necessary to clear up modern controversies and to remove the principal difficulties that occur in perusing the sacred volumes. This he executed with an expedition which nothing but his unexampled application renders credible. The Testament was printed in 1749, having been diligently revised by the most able divines with whom our prelate was acquainted, namely Dr. Green S. T. P, the successor of Dr. Thornborough, in the presidency of Douay College, and Dr. Walton, who was also S. T. P, and afterwards bishop of the Northern District. The four volumes of the old scripture were all published in the course of 1750. Our zealous prelate in rendering the pages of sacred writ more accessible and familiar to Catholics had not only their instruction, comfort and edification in view, but also the disabusing of mistaken Protestants. The latter are industriously instructed,
that

that we are afraid of the inspired volumes, and keep them out of the hands of the people, lest they should therein discover the falsehood of our religious system and the truth of theirs, pretending that the sacred text is manifest and expresses in favor of their respective opinions, however newly discovered or contradictory with each other. The Catholic Church indeed expresses her wish that those persons who take these sacred and mysterious writings in hand should have some portion of learning and judgment and a large share of piety, candour and docility, in order to consult her who is the appointed interpreter, as well as depositary of the word of God, upon all difficulties that occur in reading it, but so far from admitting the sacred text to stand against her distinctive opinions and practices, she is at all times ready to prove these from the said text itself, no less than from the holy fathers and from constant tradition. In short the very publishing of both the old and new testament in the vulgar tongue by this zealous champion of the faith, independently of his victorious arguments drawn from them in his numerous writings in favor of all the leading points of controversy, was sufficient to confute the vulgar error of our misguided brethren in this point*.

The year 1751, being the year of the jubilee here in England, he was particularly engaged in disposing the numerous Catholics of the district to improve the spiritual favors that were offered them, and after sowing, with pain, the seed of God's word, in joyfully reaping the harvest of conversions which it had produced. For

* See the above list of Dr. Challoner's controversial writings.

the abovementioned purpose he wrote proper instructions and exhortations, which came out in the joint names of his superior, Bishop Petre, and his own. The said exhortations, amongst other things, contained those copious and moving acts of contrition, together with the prayers for gaining indulgences, which are at present usually printed in the Garden of the Soul, and other modern Catholic prayer books.

The year 1753 brought with it two events of the utmost consequence to our prelate, one highly averse, the other no less conformable to his wishes. The former of these was The Marriage Act. Hitherto, there having been no law against clandestine marriages, the Catholics were more at liberty in the performance of this than of any of the other sacraments, but now they were required to celebrate this sacred rite in the churches of the established religion, with the aid of its ministers and some of the most objectionable of its ceremonies: matrimonial contracts, otherwise performed, being declared illegal and the fruit of them illegitimate. This was considered by our enlightened and zealous pastor, as one of the most fatal blows to the real interests of religion that it had for a long time experienced; and the more so, as it came, not in the form of a penal law, but merely as a wise and a moral regulation, in imitation of a canon, of the same tendency, decreed in the council of Trent, to prevent the numerous crimes and miseries resulting from clandestine marriages. Bishop Challoner was not wanting to his charge on this occasion, in using his utmost endeavours by means of his friends to prevent the effects of this bill from reaching Catholics, whilst the same was pending in Parliament, and to procure the same exception in their favour, which was provided in behalf of Quakers

Quakers and of Jews. His agents on this occasion were Counsellor Booth, who though a Catholic was looked up to by the gentlemen of the long robe as one of the ablest interpreters of the English laws, and that mirror of all that is good and amiable, Edward Duke of Norfolk, who had some interest with the Duke of Newcastle and his brother Secretary Pelham. The arguments which these advocates of Catholics made use of to the men in power were the following: "that the object of this bill was of a civil, not of a religious nature; that the Catholics were ready to enter into the spirit of it, by giving whatever publicity to their marriages the legislature might think proper to require; that, being the descendants in blood as well as in faith of the most respected English ancestors, they were certainly entitled to as much indulgence as Quakers and Jews; finally, that marriage being, according to their religion, one of the seven sacraments of the New Law, for the receiving of which worthily the ritual and the clergy of their own religion were essentially necessary, the proposed act would affect them in a very singular manner, and was an object of infinitely more importance to them than to any other denomination of subjects whomsoever."—In opposition to these several motives for indulgence, so cogent in themselves, only one argument was adduced or could be adduced, namely, that the existing penal laws not admitting the practice of the Catholic religion, or supposing the existence of a single Catholic clergyman in England, it was impossible to introduce the exception proposed with a solemn act of the legislature.—Whatever force such an argument might have in the year 1753, it has evidently

evidently none at all since the year 1791. Why then is not the favorite object of Bishop Challoner's wishes and endeavours attended to? Having failed in his application to government, it now became his duty, in conjunction with the other bishops, to give directions to the Catholics in general, and to the clergy in particular, how to proceed in the new situation in which the reception and administration of a sacrament of the church was now placed. What these instructions at that time were are distinctly in the recollection of many ancient missionaries still living, and were published by him in a Latin pastoral letter, a few years afterwards, addressed to his clergy, of which the following is a faithful abstract in the English tongue: "You must remember that all communication in matters of religion with persons of a different persuasion has long ago been prohibited to Catholics by the Holy See, and hence much more so in the reception of sacraments, &c. But if there should appear an urgent necessity for the faithful to present themselves before ministers who are not of the catholic communion, for the purpose of legalizing their marriage contracts, you must, at least, seriously admonish them not to receive the nuptial benediction from such ministers, not to kneel to them or join with them in their prayers: and, first of all, to receive, in a due manner, the sacrament itself of matrimony by the ministry of a Catholic Priest. You must moreover be fully persuaded that the contrary practice, which has begun to creep in, of neglecting these precautions, and of permitting and even forcing the faithful to enter into their marriage contracts, in the churches of Protestants before they are united together by the Catholic

“ tholic Priest is a grievous abuse, and such as never
“ will be tolerated by the Apostolical See.—L— Ric.
“ Deboren, Feb. 9. 1759.”

The other transaction of the year 1753, alluded to above, was the regulation of the state of the mission. In consequence of the various grants of spiritual powers and jurisdiction, made to the Apostolical Vicars, to the several bodies, and even to individual missionaries, by the Sovereign Pontiffs, by the Cardinal Protectors, or by the Congregation de Propaganda, as also on account of the different indulgences, which the several bodies respectively claimed the power of granting, much confusion and misunderstanding necessarily arose, and the Apostolical Vicars, in particular, were sometimes at a loss how to execute their conscientious duty. In these circumstances the enlightened Benedict XIV. undertook to make a code of rules which should remedy these inconveniencies, and which, he hoped, would give general satisfaction. With this view he published, May 30 in the aforesaid year, the brief *Apostolicum ministerium*, containing the rules of the mission, which have ever since been observed. The prelates in general communicated the substance of these regulations, in pastoral letters, to their respective flocks: but Bishop Challoner drew up two several mandates, one dated October 5, addressed to the clergy concerning the general œconomy of the mission, the other addressed to the faithful in general, concerning indulgences, which bears date November 21, in the said year. He also gave an edition of the rules themselves exactly conformable to the printed copy which he had received from Rome. To both the abovementioned mandates the initials of his worthy principal are signed as well as

his

his own. The former being then in a declining state of health, had transferred the chief labours and concerns of the district to his more healthful coadjutor, and, retiring to Hammersmith, soon after ended there his pious life.

Our prelate being now armed with fresh authority, and animated with new zeal, began, at this time, to arrange the whole œconomy of the district, and to provide for its spiritual wants and improvements in a more effectual manner, than had hitherto been done, distributing his clergy in the situations and places, where there was the greatest prospect of doing good, and founding new establishments as far as his circumstances would permit for the same purpose; but, above all, taking the most effectual care that they should acquit themselves of their obligation of dispensing the word of God, by catechising the children and instructing the ignorant. Being convinced however that the chief success of his pious plans, depended upon the clergy's being possessed of the true spirit of their vocation, it is incredible what pains he took to inspire them with the same, both in his private instructions and in his public conferences. These latter were calculated by him on one hand to refresh the theological lessons of their younger years, and to solve the difficult cases of conscience that might occur in the course of their ministry, and, on the other hand, to keep alive in them, that fire of the sanctuary, that zeal for the honour of God and the salvation of souls, without which, though we *speak with the tongues of men and angels*, we are no more than *a tinkling cymbal or a sounding brass*. It was also understood that the clergy, whom he associated together in the said conferences, engaged themselves to the salutary practices of daily meditation and of annual retreats. The bishop was so

deeply impressed with the abovementioned maxim, that, though a man of first rate talents and learning himself, yet he made little account of these in the choice of his missionaries, compared with the edification of their lives and their zeal for saving souls. He had the same sentiments with respect to the discharge of that part of the sacred ministry which seems most of all to depend upon talents; he preferred a preacher of ordinary talents, with a great share of piety, to another of the most commanding eloquence, who was less inflamed with devotion and the love of God; and, in particular, he severely censured all studied ornaments, either of language or of delivery, on this sacred occasion, as a sacrilegious usurpation on the part of God's minister, and an attempt to gain glory for himself rather than for his heavenly Master. He was guided by the same principles in the choice of the youths whom he sent to the nurseries of the mission, namely the colleges abroad. Innocence and piety were the qualifications which chiefly determined him in the election of them, and he kept a constant eye upon them during the course of their studies, taking care to be informed of the least irregularity or even singularity in their behaviour: but he was chiefly moved to express the bitterness of his soul, when he found, as was once the case, that the profane novelties of the times had infected the mind of any one amongst them. On this and on certain other occasions of the same nature, his natural meekness and forbearance were turned into a holy indignation. He has been known to kneel to one of his clergy who thought he had not been treated by him as his merits deserved, but where the cause of the church and of God's immutable truth was attacked, or endangered, he
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knew of no compromise, and nothing could soften the inflexible severity of his mind. By these and other means, through the divine favor, he had the happiness of seeing round him a great number of orthodox, regular, pious, zealous and laborious missionaries, who fought not *the things that were their own, but the things that were of Jesus Christ*, who were ready to face the greatest disgrace and dangers in noisome and guarded hospitals, work-houses or prisons, to save one poor soul, some of whom cheerfully gave up their lives, in the performance of this sublime charity*.

It is true that all the clergy subject to him were not equally edifying; and this formed the principal subject of his affliction; a few even, as always will and always has been the case in similar circumstances, permitted themselves to be allured by the gratifications of their passions and the vanities of the world into apostacy, by relinquishing either the communion of the church, or at least the observance of their vows of celibacy. The history of these unhappy persons, had we leisure to give it in detail, would prove not less honorable to the church, nor less instructive to the public, than that of the most pious of their brethren who continued faithful to their obligations. It will always be found that such apostates were manifestly under the influence of their passions, having been corrupted in their morals before they became unsound in their faith, and that their subsequent behavi-

* The author at present recollects the names of only three of these victims of Apostolic zeal, a Mr. White, who resided with the bishop in Lambs Conduit Street—a Mr. Reed, a young missionary from Rome, and Mr. Nolan, who attended the French prisoners of war, when afflicted with a pestilential fever at Winchester.

our was such as to do no honor to any communion which they might adhere to; whilst a very considerable proportion of them and of the lay persons of rank, who had taken the same fatal step, as Lord Gage, Lord Bellew, Lord N—— and Lord Montague, when the near prospect of death forced them to be serious, belied their public language and signatures, and begged to be reconciled to the communion of that church which they had abandoned and blasphemed. The first of the clerical apostates in point of time, as he made his appearance in this district about the time of the bishop's consecration, and one of the most noted amongst them was Father Courayer, a canon regular of the order of St. Genevieve at Paris, who having first signalized himself as a disciple of F. Paschasius Quesnel, in opposition to the bull *Unigenitus*, and thereby drawn upon himself the censures of the church in his own country, and being desirous of securing friends to himself in this, into which he had resolved to withdraw himself, wrote a treatise in defence of the validity of the English ordinations. This though refuted by many able pens, and by that of our prelate amongst others in the following treatise of *The Grounds of the Old Religion*, yet fully answered the author's expectations, as he was protected and almost idolized here by the clergy, who placed his picture in the Bodleian library, and by some of the nobility who supported him in the most affluent and honorable manner. This notorious Jansenist and fugitive religious (for such is the subtil character of the heresy in question) still maintained that he was in the bosom of the Catholic church, and that he had been guilty of no crime whatever, and therefore was accustomed to present himself in the Catholic chapels, which he frequented,

quented, at the altar, in order to receive the holy communion : but our zealous prelate was inflexible in requiring a retractation of his errors, as public as his profession of them had been, and likewise his return to religious obedience, before he would admit him to the participation of the sacraments, and by his orders Father Courayer was always publicly passed over by the officiating priest, when he presented himself, amongst others, at the altar rail. He died as he had lived, in 1774. This apostate was soon afterwards followed to London by another, who caused still greater scandal there and in the kingdom at large, and who, of course, was a subject of greater grief to our pious bishop. This was the much talked of Archibald Bower, a Scotch Jesuit. Having by the irregularity of his morals, and his various frauds, exposed himself to prosecution both in Italy and in France, he made his escape into England, where, practising on the credulity and prejudices of our countrymen, he gave himself out to be one of the heads of the pretended university of Macerata, and of the office of the inquisition in the said place, pretending that he had abandoned his lucrative employments from a conviction of the errors of his former religion and a horror of the barbarities which he had seen practised in the said office. His journey to England, especially through the Pope's territories, he described to be one series of romantic adventures and hair-breadth escapes. It is impossible to conceive the high estimation in which this supposed convert to Protestantism was held by many of the first characters in the nation, among whom the late Lord Lyttleton, who has proved his disingenuity and malice against the Catholic religion in his History of the

reign of Henry II. was the most distinguished. In short not Titus Oates himself, when he published the pretended plot of the Catholics to murder their friend King Charles II. to burn down the cities and to cut the throats of all the Protestants in England by the help of 30,000 pilgrims from Spain; not Titus Oates himself, I say, though styled *The Saviour of England*, was more extolled and caressed than Archibald Bower was at present. This popularity was increased when he undertook to lay open the secrets of the inquisition and unheard of crimes in the *Lives of the Popes*; materials for which works he pretended to have brought away with him, sewed up in his coat lining, from Macerata and the Vatican. In short, besides lucrative subscriptions for his works and other advantages, he obtained a pension from the court of 200l. per an. Whilst such was the conduct of this renegade in public, he was privately corresponding with his religious superiors in a manner that proved his conviction of its criminality*; and amongst his intimate friends he treated the champions and arguments of the Protestant cause, in such a style of ridicule, as actually to cause the conversion of some of its adherents, to that church, which he himself had abandoned. At length these facts com-

* The subject of his correspondence with Father Sheldon was concerning a sum of money, or an annuity, which he pretended was due to him, from the religious body that he had abandoned. Rather than go into a court of justice with him at such an inflamed period the former actually paid him his demand. In the course of his letters, on this occasion, Bower made many concessions, which proved the insincerity of his public language, and once in particular, gave hopes that he would retire abroad to any place of penance which his superior might appoint for him.

ing to light, and the whole account of himself and of the Inquisition, being proved to be one series of inconsistency and falsehood, and his Lives of the Popes to be a continued plagiarism, first by the learned Alban Butler, and then in a more public manner by Dr. Douglas, the present bishop of Salisbury, he was abandoned by all the world. We cannot doubt what measures he would have finally taken, to give ease to his conscience, if he had possessed grace in his old age to overcome those passions by which he had been originally led astray in his youth*. Some of these treacherous sons of the church, as we have said before, sorrowfully traced back the steps which had led them from her communion, and from all peace of mind, whilst others, as Ma——ly, S——th——, H—— and D——n were given up by God to a reprobate sense, and became like Judas Iscariot, in the circumstances of their death, signal instances of divine vengeance.

But to return to more pleasing subjects, our upright prelate did not confine his attention to the body, to which he himself belonged, namely the secular clergy, but equally countenanced and encouraged those mission-

* King Charles II. when he heard his prelates congratulating each other on the acquisition of a brother, namely any fallen priest who had conformed, was accustomed significantly to answer: *If you have a new brother, you will not be long without having a new sister.* A shrewd dignitary of the establishment, Dean Swift, when the news of such recantations reached his ears used to exclaim with indignation: *The Pope is very busy in plucking the weeds out of his own garden and throwing them over our wall.* Notwithstanding the notorious justice of this observation, there are still leaders of the national church, who are content to gather up these weeds and plant them in their garden.

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aries of the different religious bodies, who, like himself, were inflamed with the zeal of gaining souls, forgetting those party differences which have often proved so fatal in this respect, and saying with the great Doctor of the Gentiles: *So that Christ, by every way be preached, in this I rejoice, yea and will rejoice.* Many of the abovementioned enjoyed the greatest share of his respect and confidence, as that zealous and orthodox prelate in particular did, whose loss we at the present moment deplore, the Right Reverend Bishop Walmesley, O. S. B.; a prelate who was destined to replace Bishop Challoner himself, as the main pillar of catholicity in this nation, and whom future historians of candour and discernment will manifest not to have deserved less of that cause than he had done. Another person for whom he had deservedly the greatest respect and regard was the Rev. Pacificus Baker, O. S. F., who was repeatedly superior of the body to which he belonged. Finally, he met with an important occasion of proving the sense he had of the piety, the zeal, and the merits of that religious order, which has ever been marked by the particular hatred of the enemies of the faith. When Bishop Challoner found himself obliged by superior orders, in the year 1773, to call in the spiritual powers of the missionaries of the society resident in his district, he took that opportunity to bewail their unmerited misfortune, and to express his high respect for their services in the cause of God, as the holy Bishop of Amiens and all the most edifying prelates throughout the church did on the same occasion; and not satisfied with restoring to each of them their aforesaid faculties, he left them under the same superior to whom they had before paid obedience, constituting the Rev. Mr. More,

the worthy and lineal descendant of the illustrious Chancellor of that name, his General Vicar for the said missionaries within his district. It is needless to say he entertained a due respect and regard for the asylums of innocence and piety, as the female convents of our nation certainly were, during the two centuries of their subsistence on the continent, and rendered them every assistance in his power. Many of their members had been originally trained up by him in the ways of devotion and an interior life, and there are particular instances of his exerting the whole powers of his pious eloquence, in order to sooth the minds of parents when irritated at the choice which their daughters had made of a religious life, and to induce them to consent to their following the call of heaven.

We have now to mention different pious establishments, of which our prelate was the chief if not the only author, though other persons were employed to carry them into execution. In the first place, within ten years after the dissolution of the celebrated school of Twiford, near Winchester, another was established on the same plan, being chiefly calculated for the sons of the nobility and gentry in their tender age, at Standon Lordship, in Hertfordshire: of this the Rev. Richard Kendal was appointed chief master. But another school, upon a larger scale, for the education of boys whose parents were in more confined circumstances, was evidently wanted. To set this on foot, the Bishop employed his friend and constant companion the Rev. Mr. Errington, who, in spite of infinite opposition and other difficulties, that seemed insurmountable, set up a boarding school of this sort, first in Buckinghamshire, afterwards in Wales, and

and last of all, about the year 1760 at Sedgely Park in Staffordshire, which generally contained more than 100 students. The said school being protected by its generous and noble landlord, namely Lord Dudley and Ward, and being conducted by the talents and experience of the Rev. Hugo Kendal, brother to the above-mentioned Richard, compleatly answered the pious views of our zealous prelate. Nor were his zealous exertions confined to one sex alone. The ancient Ladies school at Hammer-smith, through the protection of the Almighty and the prudence of its superiors had continued to subsist in the worst of times, and afforded the means of a pious and suitable education to Catholic young ladies of distinction in the district, whose parents were unwilling to part with them abroad : but another was wanted for indigent females, which should serve the double purpose of a boarding-school and an asylum. Accordingly such a one was set on foot, at Brook Green near Hammer-smith, about the time that the above mentioned school for boys was begun. The ostensible foundress of this was a pious and zealous Lady of the name of Carpue ; but the beginning, the progress and the continuance of the plan is to be ascribed to our zealous prelate, who was her friend and guide in all her undertakings. This more clearly appeared a few years afterwards, when that Lady, being discouraged at the misconduct of certain of her pupils, part of whom, by a sublime charity, she had collected, like the guests at the marriage feast in the gospel, from the ways and the hedges, retired to a convent abroad with an intention of spending her life there. On this occasion our prelate wrote to her, intreating her to resume her charitable undertaking, re-

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mind her that the good seed which she had sown in these young minds, though at present it seemed, in some instances, to be trodden under foot or choaked up with thorns and briars, might hereafter fructify to a plentiful harvest, and that, at all events, she ought to consider her labours in the cause of God as overpaid, in having been the instrument of preventing some grievous sins from being committed against him*. Another, excellent institution, which began a few years after these mentioned above, namely that of the day schools for poor Catholic children of both sexes in various parts of the Metropolis, was not indeed originally planned by our prelate, though of course it met with his approbation and support, on being organized and established upon a proper foundation. With respect to his private charities, these, from their own nature, were, in a great measure, hidden from the eyes of men, certain however it is that, whilst he himself lived in that poor and humble style, in which we have all beheld him, barely allowing himself the indispensable necessities of life, through his hands flowed an inexhaustible stream of bounty to the necessitous of different descriptions. It will be readily supposed that he could not draw these resources from his own proper fund, as he did his spiritual alms-deeds, and that he must have been powerfully assisted by persons equally opulent and charitable. This was strictly the case: many such persons relying upon his discretion, experience and zeal, chose to make him their almoner. Amongst others, it may be proper, at the present day, to mention

* See the letters themselves in The Funeral Discourse on Bishop Challoner, p. 12.

the names of two friends of our Bishop in the higher rank of life, who truly considered themselves as the Almighty's stewards for whatever temporal benefits he had put into their hands, and who, of course, only sought to employ them as they judged would contribute most to his honour and service, These were Edward Duke of Norfolk and Catharine Lady Stourton. To do justice to their unbounded charities would itself require a volume, but if man should neglect to do this, the great Judge himself will not fail to perform it on a future day, at which we shall all be present.

Another means which our Venerable Bishop availed himself of, in these beneficent undertakings, was the *Charitable Society*, of which he was the founder and the regular preacher. From the time that he first entered upon the Lord's vineyard, until the very day of his dissolution, this enlightened and zealous pastor omitted no opportunity of performing the duty, which the last General Council has ranked amongst the first obligations of bishops, namely that of announcing the word of God, in public as well as in private: but, in general, he left the more splendid audiences to other preachers and chose, for his own part, to preach to the poor and to persons in the middle rank of life, where there was less temptation of vanity for himself, and a more ample harvest to be reaped of his neighbour's souls. As far back as the writer's recollection can trace the ministry of this holy prelate, about the years 1756 and 1757, the times being troublesome and privacy necessary, he was accustomed to hold his pious assembly and preach, every Sunday evening, at a miserable and ruinous apartment hired for this purpose, near Clare Market. Hence they re-
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moved to another, almost as wretched amongst the stables in Whetstone's Park, Gate Street, Lincoln's Inn Fields, and lastly, after the Bishop had preached for a few weeks in the Sardinian Chapel, until he was silenced by the Ambassador at the instance of ministry, the said society removed to a place rather more commodious in Turnstyle, Holborn. This society consisted of certain reputable tradesmen, whose first object was to defray the hire and other expences of the large apartment, in which they assembled to hear their pastor's sermons, and which was regularly filled by a great multitude of the poorer sort of Catholics, together with themselves. In the second place, by means of stated and regular contributions, they formed a fund for relieving the sick who were in indigent circumstances, as likewise poor widows, neglected orphans or reduced families, which came within their own knowledge, or were recommended to them. Having listened to their Bishop's holy instructions and exhortations, and the rest of the audience being withdrawn, they then deliberated on the most effectual ways of affording assistance in such cases, as far as their stock would admit of.

During all this time our learned Prelate's pen was not idle, but powerfully co-operated with his tongue, to promote the work of God. It is incredible what a number of instructive and pious publications, besides those that have been mentioned, he put forth at different times, but chiefly during the latter period of his life, some of which were translations of the most valuable treatises that existed in foreign languages, others were original compositions of his own. Of the former sort were *The Following of Christ*, *The Confessions of St. Au-*

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gustine, The Introduction to a Devout Life by St. Francis de Sales, being all new and improved versions by his pen, likewise the *Life of St. Teresa* abridged from her own works, *The Wonders of God in the Wilderness*, or the Lives of the Fathers of the Deserts, *God Every where present, God Alone*, by Boudon, which works our author was the first to translate into our tongue. We may likewise add that he revised and published the learned Alban Butler's imperfect work on *The Moveable Feasts*. The most considerable of his original works, of the moral and ascetical kind, the mention of which has not yet occurred were, his *Think well on it*, *The Morality of the Bible*, *The Abstract of the History of the Bible*, *The Memorial of Ancient British piety*, *The Young Gentleman instructed*, *The Garden of the Soul*, *The Abridgment of Christian Doctrine*, or first Catechism, and *Considerations upon Christian truths and Christian doctrines, digested into Meditations for every day in the year*, 2 volumes. This last work is unquestionably by far the most valuable and useful body of practical divinity in our language, a work on which the Almighty has continued, down to the present day, to bestow a large share of his benediction, in favor of such families and individuals, who are faithful in a daily application to the contents of it.

It could not be otherwise than that the old enemy of God and man should endeavour to counteract measures so hostile to his usurped dominion as those which I have been describing were. It would however lead me into a field much too extensive for the present occasion to enlarge on the various kinds of opposition which his zealous efforts met with, I shall therefore confine my observations to those of a public nature, after having related the following

following private anecdote, which proves that he himself considered this opposition in the same light that it is here placed in. Some time after the establishment of the several institutions of piety and charity, mentioned above, certain Catholic Gentlemen, being alarmed at the report of offence taken at them by false zealots, or men of no religion at all, and of troubles that might ensue in consequence of them, waited upon Bishop Challoner, and intreated him, for the sake of the common security and good of the body, to suppress the said institutions, or to lay them aside until a season of greater tranquillity. Our prelate heard all that they had to offer on this topic with great attention and respect, when, making the sign of the cross upon himself, he answered that the arguments which they had made use of to give him a bad opinion of these establishments, were precisely those which recommended them more strongly to him: "for," adds he, "the old serpent would never set so many engines to work in order to overturn them, if he were not conscious of the good they are likely to produce."

It is true that about the period, of which I have been speaking, namely in 1764 and 1765, a violent effort was made, chiefly by certain virulent sectaries and others of the lower order of the clergy and the laity, to excite the passions of the nation to as high a pitch against Catholics, as they had ever been at in the last century, and to let loose the whole force of the penal laws against them. The newspapers and many of the pulpits teemed with all the invectives, misrepresentations and calumnies which John Fox, Foulis and other malicious writers had heaped up together for this purpose. Several chapels were shot up and many priests were indicted and tried for saying

mass, or exercising other of their priestly functions. Amongst these was that worthy, charitable and humble prelate, whom Bishop Challoner had chosen for his coadjutor, the late Hon. and Right Rev. James Talbot. He, though descended from one of the first families in the realm, and though possessed of a decent independent fortune, yet never affected any consequence above the lowest missionary, or found any delight except in the discharge of his sacred functions, and in liberally bestowing his money upon works of charity and piety; in a word, he was one of those, who, having an information lodged against him by the famous trafficker in the penal laws, *Carpenter Pain*, was tried at the Old Bailey, upon the old persecuting statutes, for being a priest. However as Government in general and the Lord Chief Justice Mansfield in particular, decidedly set their faces against these prosecutions, Bishop Talbot was acquitted, as were all the other priests who were then tried, except an Irish Clergyman of the name of Malony, who openly confessing himself in court to be a priest, the jury were under the necessity of finding him guilty, and he was accordingly sentenced to perpetual imprisonment, which was afterwards remitted on the condition of his transporting himself. With respect to our Venerable Prelate his maxims and his conduct, at this trying season, were conformable to those of the ancient Fathers and Martyrs in primitive times, not rashly to provoke or expose himself to persecution, on one hand, and not to dread it, or to suspend his efforts, to promote the glory of God and the salvation of souls, on the other. Though he was evidently sought out as an object of persecution, and though

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the house in which he resided*, was purchased over his head by the Arch-informer, in order to have the more effectual hold of him, yet having taken refuge in another house†, he went on in his usual course, preaching every Sunday to his society in Turnstile, publishing his treatises of controversy and morality and supporting his several pious establishments.

Amongst those who stepped forward to second the zeal of their prelate and to protect their common religion, was an Irish Gentleman, whose talents and successful efforts deserve the grateful remembrance of Catholics. This was Mr. Usher, distantly related to the famous Archbishop of Armagh of that name; and a convert; who set up an Academy for Catholic young Gentlemen at Kensington Gravel Pits. In this undertaking he was assisted by Mr. Walker, since well known by his publications on English Pronunciation, who is still living, and whom I have the happiness of calling my friend. Previously to setting up the Academy; Mr. Usher had conceived a plan of turning the public attention to a subject, which was first carried on in a series of letters in a newspaper then in vogue called the Ledger, and afterwards reprinted in one volume under the title of *A Free Examination of the common methods employed to prevent the growth of Popery*. In these letters Mr. Usher displayed such brilliancy of imagination and such force of expression as have scarcely been equalled except by his countryman Mr. Burke.

* In Lamb's Conduit Street.

† In Gloucester Street, Queen's Square.

The whole nation, at this time resounding with that cry, which had been the general signal of persecution, ever since the days of Elizabeth, namely the increase of popery, Mr. Usher, in his first letter, written in a style that would not have disgraced Junius, and therefore sure to command attention, begs that men of genius and observation will inform the public to what cause this increase can be attributed, and whereas it was taken for granted that the cause of protestantism was that of reason, revelation and virtue, he intreats them to explain, by what means the cause of nonsense, irreligion and immorality, as that of popery was believed to be, could prove an over-match for it? Having, in a second letter, called the attention of the nation to the same subject, and proved that it was not at least for want of penal laws against it, and temporal discouragements that popery flourished in this kingdom, he promised that if no other writer should assign an adequate cause of this singular fact, he himself would propose such a one in his subsequent letters. In a word the several answers to his inquiry that were published in the newspapers, being evidently vague and inconsistent, our author proceeds to shew that the natural effects of misrepresentation, which was the general weapon of Protestant controvertists, were to confirm the Catholics in the belief of their religion, and, when detected by Protestants, as must frequently be the case, to cause them also to come over to it as to the injured cause of truth. The elucidation of this general principle, of course, led him into a wide field of controversy, with respect both to opinions and to facts, which at length was put a stop to by the clamours of those against the printer who could not meet

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our Catholic advocate in the fair field of argument; but not until a powerful impression had been made by the latter on the minds of many. In fact his arguments were perfectly unanswerable, and to the following effect.—The Protestants alledge, as the motive of their abandoning the ancient Catholic Church, that the latter had fallen into idolatry, giving to crucifixes, statues and pictures the honor which belongs to God.—Now what must be the conviction either of a Catholic or a Protestant, who, examining our catechisms and other elementary books, and listening to the instructions of our pastors, finds directly the reverse of this to be the case?—Again it is echoed through the nation that Catholics disregard the obligation of an oath when made to persons of a different communion, and that they hold, as a general maxim, that faith is not to be kept with heretics: what then must the Catholic think who hears this, and at the same time experiences that nothing but an oath, exacted by protestants, stands between him and, not only perfect security, but also every advantage and emolument that he might otherwise attain to? What must the serious and candid protestant himself think of this alledged ground of separating from Catholics, when the above-mentioned observation is pointed out to him, seeing as he does at the same time, that such kinds of tests have their effect on the consciences of Catholics, and that they are of no avail with respect to innumerable Protestants, against whom they are equally framed? The conclusion which this writer draws from these and many other arguments of the same kind is, that in case Protestants are provided with those invincible arms of evidence and demonstration, which they pretend to have, it

it is for their interest, on all occasions, to make use of them, and never to have recourse to the brittle and dangerous weapons of calumny and misrepresentation.—The real truth however, is, the champions of this cause fight with such weapons, as they have; the schism and heresy of modern times, like all former schisms and heresies, are built on falsehood; let the ancient Catholic Church appear in her true light, and every christian of common sense and information stands self-convicted who separates himself from her communion.

Owing to the various causes assigned above, guided and directed by an all-wise and gracious providence, which having resolved to abandon many fair portions of his church to the antichristian fury of his enemies, was pleased to provide a place of safety for one part of it in a kingdom, that had before been the most hostile to it of any part of Europe, our venerable prelate, in the last stage of his life, had the satisfaction to behold the legislature, for the first time in the course of above two centuries, take the Catholics under its protection. It is true the act of 1778, of which Sir George Saville was the mover, and Mr. Dunning, afterwards Lord Ashburnham, was the seconder, in the lower house, granted them only a partial relief; nevertheless this first step in their favor was the most difficult and the most important of all others, inasmuch as by giving up the calumnies of past times, and by recognizing the Catholics as honest men and good subjects, the ground-work of all penal laws was removed, and the way smoothed for the more extensive benefits which have been recently obtained. Unfortunately however an unfounded jealousy of the clergy, which too frequently leads to worse consequences, had
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taken possession of the minds of some of the Catholic laity : none of the former, not even our enlightened and upright Patriarch was admitted to take part in a transaction, in which they were so materially concerned, not even in framing the mixed creed of religion and politics, under the name of an oath of allegiance, which, to stifle the clamours of ignorance and prejudice, the legislature exacted as the condition of its immunities. The said jealousy, however, had not affected the whole or the most respectable part of the Gentlemen, who negotiated this act of parliament ; these accordingly insisted that the oath, whatever it might be, should previously be submitted to the examination and decision of Bishop Challoner, which was accordingly done in this stage of the business. There is reason to suppose that he consulted his episcopal brethren in this weighty concern : what is more certain is that he discovered some essential errors in the first plan of the oath, which were imperceptible to persons unused to theological discussions, and that, at his suggestion, they were reformed. As our good bishop ascribed this act of indulgence after God, in the first place and above all, to the paternal feelings and goodness of heart of his Majesty, in favor of his Catholic subjects, and as he otherwise admired his conduct, as a pattern of morality in an age of wickedness, so he exerted himself, by his exhortations both public and private to testify his gratitude and loyalty, in a certain instance even beyond custom and the regulations of the canon law.

But though his Majesty and the legislature had proved their justice and liberality to Catholics, the whole nation were not affected with the same christian spirit. On the contrary, the conventicles grewed for new persecuting
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statues, and a party, formed of the most violent of their members, despairing of being able to persuade parliament to rescind their late humane and equitable decree, began to take measures for intimidating them to this effect. Our prelate, some time before the danger seemed imminent, foretold the approaching storm: for his clergy being assembled together at his usual weekly conference, on the very night when the populace in London was the most violent, in the party disputes between the Admirals Keppel and Palliser, many instances being mentioned of their riotous proceedings, he exclaimed, with a deep sigh, that struck the writer with the most lively apprehensions, *Alas! how soon may all this be turned against us!* Accordingly the ensuing summer, that democratic persecution against Catholics took place, which is known by the name of *The Riots*; a persecution, which though apparently directed only against their houses and goods, which were destroyed and consumed to a very great amount, yet by the terror and other effects which it occasioned, proved fatal to the lives of many of them. The blind fury of the populace on this occasion could only be exceeded by the inveterate malice of their leaders and partisans of a superior condition. Ashamed to vindicate those horrors, which they had occasioned, they were not ashamed to ascribe the very perpetration of them to the Catholics themselves. Several of the newspapers and magazines of the day, under the guidance of the *Protestant Association*, as it was called, seriously assured the nation that well known Papists were the most active in destroying their own houses and chapels, and that well known Jesuits were killed amongst the rioters in Fleet-Market and elsewhere. Thus, in the last century, had all the different
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and opposite charges of public guilt been invariably laid at the door of the Papists. In the civil war the Papists were accused of having excited Charles I. to take up arms against the Parliament. At the Restoration it was asserted that the Papists had swelled the armies of Oliver Cromwell, and that a Jesuit, in disguise, had cut off the aforesaid king's head. During the reign of Charles II. public monuments were erected, which still remain, to testify that the Papists burnt down the protestant city of London, and scores of the most infamous wretches were encouraged to swear all the unheard of absurdities of Oates's plot against them, one part of which was stated to be the extinction of the royal family and of all settled government: the Revolution arrives, and now the Papists are stigmatised as men not fit to live in a free state, being absolute slaves to arbitrary power and to the Stuart family.—But to return from this digression; our venerable Patriarch's person as well as property was marked out as a particular object of vengeance by the leaders of the infatuated populace. It is known to have been their intention to chair him in mockery and carry him about on their frantic expeditions. Had they succeeded in getting possession of his person, it is highly probable that they would have proceeded to more fatal effects; happily however he was withdrawn in time from their fury, being secreted at a friend's house in the neighbourhood of Highgate. With respect to his house in Gloucester-street, the rioters were more than once in full march to destroy it, when they were diverted by other objects, or prevented by an unexpected attack from the military.—After all, no public event, since the the unhappy Schism of Henry VIII. ever so effectually served the interest

terest of the English Catholics as the aforesaid riots did. The unprovoked malice, the base arts of seduction, the canting hypocrisy and the daring sedition and rebellion of their enemies were on this occasion so clearly manifested to the nation at large, that the cry against Popery, instead of being considered as a proof of patriotism, as had heretofore been the case, was now regarded as a signal for plunder and anarchy. Henceforward the Catholics began to enjoy the esteem and confidence of their fellow subjects at large, no less than the common protection of the legislature.

Our pious prelate barely lived to see the return of these days of peace and harmony, so different from those in which he had entered upon his apostolical labours. In his latter conferences with his clergy, pouring out the sentiments, that chiefly occupied his mind, he dwelt much on the subject of death, and the necessity of being always prepared for that great event; intimating that his own dissolution was at hand, and lamenting, with unfeigned sentiments of contrition and humility, that he had not served God better, and been more assiduous in laying in a store of good works against the day of eternity. The truth, however, is that, like the faithful servant in the gospel, he was always upon the watch for the coming of the great Master, so that it was impossible for him even to be taken by surprize. In fact such was the purity of his conscience, of his intentions, and of his actions in each moment of his earthly exile, such the recollection of his soul in God, and the ardor with which it tended to the accomplishment of his adorable will in all things, and to an intimate and uninterrupted union with him, that he had no particular preparation to make

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for death, being every moment waiting with his ardent lamp of charity in his hand, expecting the happy call of the celestial Spouse to enter with him to the marriage feast of eternal felicity.—In these sentiments and dispositions, on Wednesday, January 10, in the year 1781, he was seized, as he sat at table, with a paralytic affection of the right side of his body, which he intimated to his friends by pronouncing the word *palsy*. His speech being affected, he could only be heard, after this, to utter the word *charity*, pointing with his left hand to his pocket, in order to signify that the money, which they would find there and which had been put into his hands that morning, belonged to the poor. The best medical advice was resorted to, but in vain: nature was exhausted in him, *his mortal course was finished, and the crown of justice awaited him*. He had received his Lord in the sacred mysteries that day, and the sacrament of extreme unction with the last benediction were administered to him. Though unable to speak, his lips were observed to move, which indicated that his mind was absorbed in God by prayer. In this holy union, without any struggle, his pious soul passed to a blessed eternity, (where thousands of happy spirits, whom he had been the means, under God, of bringing to that felicity, were ready to welcome him) between the hours of twelve and one on Friday January 12; being then in the 90th year of his age, the 50th of his missionary labours, and 40th of his episcopacy. He had expressed an inclination in his life time, if it were not for the expence of a distant funeral, to be buried in the Catholic cemetery of St. James, at Winchester, not because his mother was there interred, but because the last sacred rite is there exclusively performed by the Catholic clergyman and according to the

Catholic ritual; however, a respectable gentleman, Brian Barret, Esquire, whose respect and gratitude to the deceased was unbounded, earnestly entreating that he might deposite his friend and the father of his soul in his own family vault, at Milton, near Abingdon, Berkshire, his successor and executor, the Honorable and Right Rev. James Talbot, thought proper to comply with his request; in consequence of which the remains of this holy prelate were conveyed to the afore said place, where they await a glorious resurrection.

12 MA 63



THE
P R E F A C E.

THE great business of a Christian, and the only end for which God made man, is to know, love, and to serve his Maker in this life, according to that religion which he has instituted, and so to secure his soul a happy being hereafter in the eternal enjoyment of the sovereign good. This is the *one thing necessary*, St. Luke x. If this be secured, all is well; if this miscarry, all is lost. It must be therefore of the utmost importance to find out this true way of serving God according to his appointment, by making a diligent search, which, among this great variety of sects, is the religion of divine institution; and having found it out, to follow this true way of God, and walk according to its directions and precepts.

Whosoever believes a *God* and a *revealed religion*, must be convinced of the importance of this search. For whosoever believes a God, must believe him to be the truth, and that he can approve of nothing but the truth; and whosoever believes that this God of truth has revealed to man the religion by which and in which he would be worshipped, must also believe that it is the indispensable duty of man, in consequence of the will and ordinance of his Maker, to seek out and embrace this true way of worship, which he has revealed. Nothing but *invincible ignorance* can excuse the followers of a *false religion*, from high treason against the Author and Founder of the *true religion*.

He that is not with me, says God's truth, St. Luke xi. 23. is against me ; and whosoever is against God's truth, is on the side of Satan, the father of all lies, and is a rebel to the God of truth. Nor can any man here plead invincible ignorance, who is not willing to make the best search he is able, and use the best means to find out and embrace this true religion, whatever pains it may cost him, or whatever he may suffer on that account.

Ask and ye shall receive, says the Saviour of the world ; seek and ye shall find, knock and it shall be opened unto you. Here must be the means to find out God's truth in matters of religion. Oh ! that men would thus heartily *pray*, and diligently *seek* ; no doubt they would find it. God's true church is a *city built upon a hill*, easy to be seen by those that will not shut their eyes. His true religion carries with it so many illustrious marks, that it is easily distinguished from all false opinions : His *truth* is bright and glorious, and cannot long be hid from those that seek it in earnest ; but quickly discovers itself to its *friends* and *lovers*. But self-love, interest, human respects, a false point of honour, prejudice of education, and the like, hinder persons from being sincere *friends* and *lovers of the truth*, when it squares not with their inclinations ; and how easy it is for the understanding to be imposed upon when the will is already gained to the wrong side of the question, and has no sincere mind to be undeceived ?

In such cases as these, it is plain the *ignorance* of God's truth is not *invincible* ; and that the *erroneous conscience* which is thus formed by inclinations and self-love, though it may for the present make the broad way *seem right to a man*, will not prevent *the end thereof from being the ways of death*, Prov. xvi. 25. How much less can they plead *invincible ignorance*, who are resolved not to examine, for

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fear of giving themselves any trouble or uneasiness; who sit down contented with the opinion in which they have been educated, right or wrong; industriously avoiding all such books and conversation as might better inform them. Surely such a disposition as this, so far from entitling persons to the excuse of *invincible ignorance*, is in itself highly criminal, and involves the guilt of *a rebellion to God's light*.

To such as are better disposed, and are willing to make proper search into the truth in matters of religion, the following sheets may be of some use. The author is sensible, that the things of this world all seem to stand against the old religion in this nation: The general prejudice of the people, the penal laws*, the authority of the magistrate, the interest of the clergy, the eloquence of the pulpit, the learning of the universities, the favour of men in power, the influence of education; in a word, all temporal considerations of *honour, profit, and pleasure*, are visibly on the protestant side. To balance these worldly advantages, which are apt to have a powerful influence on men's minds, he presents his catholic reader with a set of motives of a superior nature, which will satisfy him, that if he has the world against him, he has at least God and his truth on his side: And to his protestant reader, if any of them shall peruse this tract, he represents the grounds he himself had to prefer the catholic communion before all others, hoping if he will also examine these grounds without prejudice, he will not condemn his choice; or at least, that he will be convinced that catholics ought not to be persecuted for following the religion of their forefathers, recommended to them by such a variety of the strongest arguments.

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* Some of these have been repealed since the Author's death.

If any one shall take in hand to make a Reply to these Grounds of the Old Religion, it is hoped he will be a generous adversary : And instead of satire and misrepresentation, employ solid argument ; and bring, if he can, as good motives and grounds for his own religion, as these are here alledged in favour of ours : A task that has scarce yet been undertaken, much less executed. But if instead of this he will call into his assistance the *Brachium Seculare*, as some have done, or otherwise seek by violence to stop the mouth of truth, and suppress its light, he will, in the judgment of all the world, dishonour the cause, and betray its weakness ; which in a free nation dares not stand the test of an impartial examination.

I shall say no more by way of Preface, but only beg of the God of truth to give his blessing to this small Essay, that his truth may prevail to his own greater honour and glory, and the salvation of souls redeemed by the precious blood of his Son. 12 MA 63

' shoulders: and his name shall be called Wonderful,
 ' Counsellor, the Almighty God, the Everlasting Father,
 ' the Prince of Peace. Of the increase of his govern-
 ' ment and peace there shall be no end, upon the throne
 ' of David, and upon his kingdom, to order and establish
 ' it with justice and with judgment from henceforth e-
 ' ven for ever. The zeal of the Lord of Hosts will per-
 ' form this.' This text informs us, that the spiritual
 kingdom, that is, the Church of Christ, is by him—*or-
 dered and established with judgment and with justice for e-
 ver: and that of the increase of his government and peace
 therein there shall be no end.*

Chap. xxxv. v. 4, 5. &c. ' Behold your God will
 ' come—he will come and save you. Then the eyes of the
 ' blind shall be opened, and the ears of the deaf shall be
 ' unstopped. Then shall the lame man leap as an hart,
 ' and the tongue of the dumb sing, &c. V. 8. And a
 ' highway shall be there, and it shall be called the way
 ' of holiness, the unclean shall not pass over it, the way-
 ' faring men, though fools, shall not err therein.' Here
 the Church of Christ is described as a *high way*, a *way of
 holiness*, a way so plain and so secure, that *the way-far-
 ing men, though fools*, if they will but be guided by her,
shall not err therein.

Chap. liv. The contents of which, according to the
 protestant bible, are, *The amplitude of the Gentiles church,
 their safety, their deliverance out of affliction, their fair edu-
 cation, and sure preservation.* V. 1, &c. ' Sing, O bar-
 ' ren, thou that didst not bear, break forth into singing,
 ' and cry aloud thou that didst not travel with child-
 ' for more are the children of the desolate, than the
 ' children of the married wife, saith the Lord. Enlarge
 ' the place of thy tent, and let them stretch forth the
 curtain

curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes. For thou shalt break forth on the right-hand, and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not, for thou shalt not be ashamed: neither be thou confounded, for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widow-hood any more. For thy Maker is thine husband, the Lord of Hosts is his name; and thy Redeemer the holy one of Israel, the God of the whole earth shall he be called, &c. V. 9, 10. For as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee. V. 13, &c. And all thy children shall be taught of the Lord, and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee. Behold, they shall surely gather together, but not by me: whatsoever shall gather together against thee, shall fall for thy sake. V. 17, No weapon that is formed against thee shall prosper; and every tongue that shall arise against thee in judgment, thou shalt condemn. Glorious promises of God's perpetual favour to his church; neither limited to any time, nor restrained by any condition: but confirmed by an absolute oath like to that which God made to Noah, that there should not be a second flood, *Gen. viii.* and ix.

Chap. lix. v. 19, 20, 21. ' They shall fear the name
 ' of the Lord from the west, and his glory from the rising
 ' of the sun: when the enemy shall come in like a flood,
 ' the Spirit of the Lord shall lift up a standard a-
 ' gainst him. And the Redeemer shall come to Zion, and
 ' unto them that turn from transgression in Jacob, saith
 ' the Lord. As for me, this is my covenant with them,
 ' saith the Lord. My spirit that is upon thee, and my
 ' words which I have put in thy mouth, shall not depart
 ' out of thy mouth, nor out of the mouth of thy seed, nor
 ' out of the mouth of thy seeds seed, saith the Lord, from
 ' henceforth and for ever.' A most illustrious promise of
 the perpetual presence of the Spirit of God with the
 church; and of God's ever maintaining in her mouth the
 pure profession of the whole doctrine of Christ.

Chap. lx. has for the contents, according to the edi-
 tion of the protestant bible, *The glory of the church in the*
abundant access of the Gentiles, and the great blessings after
a short affliction. V. 1. ' Arise, shine, for thy light is
 ' come, and the glory of the Lord is risen unto thee,
 ' &c. V. 3. And the Gentiles shall come to thy light,
 ' and kings to the brightness of thy rising, &c. V. 11,
 ' 12. Thy gates shall be opened continually, they shall
 ' not be shut day nor night, that men may bring to thee
 ' the force of the Gentiles, and that their kings may be
 ' brought. For the nation and kingdom that will not
 ' serve Thee shall perish. V. 15, 16, I will make thee
 ' an eternal excellency, a joy of many generations. Thou
 ' shalt also suck the milk of the Gentiles, and shalt suck
 ' the breasts of kings. V. 18, &c. Violence shall no more
 ' be heard in thy land, wasting nor destruction within thy
 ' borders; but thou shalt call thy walls salvation, and thy
 ' gates praise. The sun shall be no more thy light by day,
 ' neither

neither for brightness shall the moon give light unto thee. But the Lord shall be unto thee an everlasting light, and thy God, thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended, &c.

Chap. lxii, 'For Zion's sake will I not hold my peace, and for Jerusalem's (the Church's) sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory, &c. V. 4. Thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate—for the Lord delighteth in thee, &c. V. 6, I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night.' Here God ensures to his Church a succession of *watchmen*, that is, of *orthodox pastors and teachers*, who shall perpetually publish his praises, and teach his heavenly doctrines without ceasing.

Jeremiah, chap. xxi. v. 31, &c. 'Behold, the days come, saith the Lord, that I will make a new covenant with the House of Israel, and with the House of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt (which my covenant they broke, &c.) But this shall be the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my law in their inward parts, and will write it in their hearts, and will be their God, and they shall be my people. And they shall reach no more every man his neighbour, and every man his brother, saying, know the Lord: for they shall all know me, from the

' least of them to the greatest of them, saith the Lord.
 So far of the establishment of the new law, and of the
 abundance of the knowledge and grace of God, with
 which the children of this new law, that is, the children
 of the *Church of Christ*, should be replenished. What
 follows is to ensure unto this Church of the new law the
 perpetual continuance of these blessings, in the quality of
 a numerous, and ever visible society. V. 35, 36, 37.
 ' Thus saith the Lord, which givest the sun for a light by
 ' day, and the ordinances of the moon and the stars for a
 ' light by night. Which divideth the sea when the wa-
 ' thereof roar. The Lord of Hosts is his name. If these
 ' ordinances depart from before me, saith the Lord, then
 ' the seed of Israel also (the Church) shall cease from being
 ' a nation before me for ever. Thus saith the Lord, if
 ' heaven above can be measured, and the foundations of
 ' the earth searched out beneath: I will also cast off all
 ' the seed of Israel (*the Church*) for all that they have
 ' done, saith the Lord.

Chap. xxxiii. v. 14, &c. ' Behold, the days come,
 ' saith the Lord, that I will perform that good thing
 ' which I have promised unto the house of Israel, and to
 ' the house of Judah. In those days, and at that time, will
 ' I cause the branch of righteousness (*Christ*) to grow up
 ' unto David, and he shall execute judgment and right-
 ' eousness in the land. In those days shall Judah be sa-
 ' ved, and Jerusalem shall dwell safely! and this is the
 ' name wherewith he shall be called, the Lord our Right-
 ' eousness.' So far of the coming of Christ for the work
 of our redemption: what follows evidently relates to the
 perpetual continuance of the Church of Christ, his spiri-
 tual seed, and of her priesthood for ever. V. 17, &c.
 ' For thus saith the Lord, David shall never want a man

‘to sit upon the throne of the house of Israel,’ (This is accomplished in Christ the offspring of David, who reigns in his Church, the spiritual house of Israel for ever, St. Luke i, v. 33,) ‘Neither shall the priests, the Levites, want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually.’ (The prophet speaks of the christian priesthood and its functions, under the notion of those sacrifices, which were at that time in use. Stillingfleet, Orig. Sacrae, l. 2. c. 6. p. 189.) V. 20, 21, ‘Thus saith the Lord, if you can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season: then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites, the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.’ “Now let the Jews tell,” says Mr. Lesley, Christianity Demonstrated, 7th edit. p. 101. “in which Son of David this is fulfilled, except only in our Christ; and how this is made good to the Priests and Levites otherwise than as Isaiah prophesied, chap. lxvi. v. 21. *And I will also take of them* (the Gentiles) *for Priests and for Levites, saith the Lord.*” It must then be visible to all christians, that this glorious promise relates to the church of Christ; and that all nature shall sooner turn upside down, than the Church shall cease to have a continued succession of orthodox pastors.

Ezekiel, chap. xxxvii. v. 24, &c. visibly also relates to the kingdom, that is, to the church of Christ. ‘David my servant (that is, *Christ who is of the house of David*) shall be king over them; and they all shall have one shepherd

‘ herd : they shall also walk in my judgment, and observe
 ‘ my statutes, and do them—Moreover, I will make a co-
 ‘ venant of peace with them, and it shall be an everlasting
 ‘ covenant with them, and I will place them, and multiply
 ‘ them, and will set my sanctuary in the midst of them for
 ‘ evermore.’—So far of the church of Christ.

Daniel, chap. ii. interpreting the dream of Nebuchad-
 nezzar, v. 34, 35. ‘ Thou sawest till that a stone was cut
 ‘ out without hands, which smote the image upon his feet
 ‘ —and broke them to pieces—and the stone that smote
 ‘ the image became a great mountain, and filled the whole
 ‘ earth. V. 44. And in the days of these kings shall the
 ‘ God of heaven set up a kingdom (*the Church or kingdom*
 ‘ *of Christ*) which shall never be destroyed—and it shall
 ‘ stand for ever.’

Psalms xlvi. was written, according to the publishers
 of the protestant bible, *of the ornaments and privileges of the*
Church. V. 1, &c. Great is the Lord, and greatly to be
 ‘ praised, in the city of our God, in the mountain of his
 ‘ holiness (that is, *in his Church*) Beautiful for situation,
 ‘ the joy of the whole earth, is mount Zion, *the Church* on
 ‘ the sides of the north, the city of the great king. God is
 ‘ known in her palaces for a refuge, &c. V. 8. As we
 ‘ have heard, so we have seen in the city of the Lord of
 ‘ Hosts, in the city of our God ; God will establish it for
 ‘ ever.’

Psalms lxxii. under the type of Solomon and his king-
 dom, was also written in truth of Christ and his kingdom,
 that is, *his Church*. V. 5. ‘ They shall fear thee as long
 ‘ as the sun and moon endureth, throughout all genera-
 ‘ tions. V. 7. In his days (that is, *after the coming of*
 ‘ *Christ*) shall the righteous flourish, and abundance of
 ‘ peace so long as the moon endureth. V. 8. His domi-

‘ nion

'nion shall be also from sea to sea, and from the river
'unto the ends of the earth. V. 11. All kings shall fall
'down before him, all nations shall serve him, &c.'

Pfalm lxxxix. relates also to Christ and his church :
V. 3, and 4. 'I have made a covenant with my chosen,
'I have sworn unto David my servant : Thy seed (*Christ*
'and his Church) will I establish for ever, and build up thy
'throne to all generations. V. 27, &c. I will make him
'my first-born, higher than the kings of the earth. My
'mercy will I keep for him for evermore, and my cove-
'nant shall stand fast with him. His seed also will I make
'endure for ever, and his throne as the days of heaven.
'If his children forsake my law, and walk not in my
'judgments, if they break my statutes, and keep not my
'commandments ; then will I visit their transgressions
'with the rod, and their iniquities with stripes. Never-
'theless, my loving kindness will I not utterly take from
'him, nor suffer my faithfulness to fail : my covenant
'will I not break, not alter the thing that is gone out of
'my lips. Once have I sworn by my holiness, that I will
'not lie unto David. His seed shall endure for ever, and
'his throne as the sun before me. It shall be established
'for ever as the moon, and as a faithful witness in hea-
'ven.' Which glorious promise is understood of the
Church of Christ, the spiritual seed of David, by Calvin
himself, l. 4. Inst. c. 1. sect. 27. and indeed cannot by
any christian be applied to the carnal seed and throne of
David, which is long since gone to ruin.

Pfalm cxxxiii. v. 13, 14. 'The Lord hath chosen
'Zion, (*the Church*) he hath desired it for his habitation.
'This is my rest for ever : here will I dwell, for I have
'desired it.'

St. Matthew, chap. xvi. v. 18. 'I say to thee, thou
'art

' art Peter (that is, *a rock*) and upon this rock I will build
' my church, and the gates of hell shall not prevail a-
' gainst it.'

Chap. xviii. v. 17, 18. ' If he shall neglect to hear
' them, tell it to the Church. And if he neglect to hear
' the Church, let him be unto thee as an heathen man,
' and a publican. Verily I say unto you, whatsoever ye
' shall bind on earth, shall be bound in heaven; and
' whatsoever ye shall loose on earth, shall be loosed in
' heaven.'

Chap. xxviii. v. 18, 19, 20. ' All power is given un-
' to me in heaven and earth. Go ye therefore and teach
' all nations, baptising them in the name of the Father, &c.
' teaching them to observe all things whatsoever I have
' commanded you: and lo, I am with you always even
' unto the end of the world.'

St. Luke, chap. i. v. 33. ' He (*Christ*) shall reign
' over the house of Jacob (*the Church*) for ever; and of
' his kingdom there shall be no end.'

Chrp. x. v. 16. ' He that heareth you (*the pastors of*
' *the Church*) heareth me: and he that despiseth you, des-
' piset me: and he that despiseth me, despiseth him
' that sent me.'

St. John, chap. x. v. 16. ' Other sheep I have, which
' are not of this fold; them also I will bring, and they
' shall hear my voice: and there shall be one fold, and
' one shepherd.'

Chap. xiv. v. 16, 17. ' I will pray the Father, and he
' shall give you another Comforter, that he may abide
' with you for ever, even the SPIRIT OF TRUTH. V. 26.
' The Comforter, which is the Holy Ghost, whom the
' Father will send in my name, he shall teach you all
' things, &c.'

Chap. xiv. v. 13. 'When he, the Spirit of truth, is come, he will guide you into all truth.'

Ephesians, chap. iv. 11, 12, &c. 'He gave some apostles, &c. and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we may henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the Head, even Christ, &c.'

Chap. v. 23, 24, &c. 'The husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their husbands in all things. Husbands, love your wives, even as Christ also loved the church, and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. So ought men to love their wives as their own bodies: he that loveth his wife, loveth himself. For no man ever yet hated his own flesh; but nourisheth it and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and his mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church. See Coloss. i. v. 18.'

1 Tim.

1 Tim. iii. v. 14, 15. 'These things I write to thee, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.'

SECT. II. — *Catholic propositions contained in the texts of scripture above quoted.*

1. **T**HE church is the *kingdom* of Christ, in which he ever lives and reigns, St. Luke, i. v. 33. This kingdom *shall never be destroyed, but shall stand for ever.* Dan. ii. v. 44.

2. The church is *the city of the great king*, Ps. xlviii. v. 2. *beautiful for situation, the joy of the whole earth*, *ibid.* which God *will establish for ever*, v. 8. and which he *hath chosen* for the place of *his rest*, and *his habitation for ever.* Ps. cxxxii. v. 13, 14.

3. The church is *the house of the living God*, 1 Tim. iii. v. 15. *seated upon a mountain, exalted above all mountains*, Isai. ii. v. 2. in which God *teaches his ways* to all nations, and exercises judgment, v. 3, 4.

4. The church is *the fold*, for which Christ is the *shepherd*, St. John x. v. 16. The *body*, of which Christ is the *head*, Col. i. v. 18. Eph. v. v. 23. The *spouse*, of which he is the bridegroom, Eph. v. v. 31, 32; ever *subject* to him, and faithful to him, v. 24; ever *loved and cherished* by him, v. 25, 29: and joined to him, by an indissoluble union, v. 31, 32; *sanctified* by him, v. 26, and made a *glorious church without spot, or wrinkle, holy, and without blemish*, v. 27.

5. The church is *the pillar and ground* (or *strong foundation*, ἐρείδωμα) of the truth, 1 Tim. iii. v. 15.

6. The church is the *highway of holiness*, in which even *fools*, if they will but be guided by her, *shall not err*, Isai. xxxv. v. 8.

7. The

7. The church is by the *wisest* of all *builders*, even Christ himself, *built upon a rock*, St. Matt. xvi. v. 18. Proof against all inundations and tempests, St. Matt. vii. v. 24, 25. *And the gate of hell*, that is, the powers of darkness and error, shall never be able to *prevail against it*, chap. xvi. v. 18.

8. The children of the church shall continue in the *fear of the Lord*, as long as the sun and moon endureth, throughout all generations, Ps. lxxii. v. 5. They shall flourish in *righteousness and abundance of peace*, so long as the moon endureth, v. 7.

9. Christ shall be *king and shepherd* over them, and they shall *walk in God's judgments*, and *observe his statutes*: and he will *set his sanctuary in the midst of them for evermore*, Ezekiel xxxvii. v. 24, 26.

10. God has made *an everlasting covenant of peace* with his church, Ezek. xxxvii. v. 26. A covenant like that of Noah, confirmed by God's *solemn oath*, and never to be altered, Isai. liv. v. 9, 10. A covenant which the church, on her part, shall never break. Jer. xxxi. v. 31, &c. A covenant like that of the day and night, to stand for all generations, Jer. xxxiii. v. 20, 21. In virtue of this covenant, whatever sins may be committed by any of the children of the church, she shall endure for ever as the sun, and never be cast off, Ps. lxxxix. v. 27, &c. God's kindness shall never be removed from her, nor his indignation be let loose against her, Isai. liv. v. 9, 10. In virtue of this covenant, the *Spirit of God* shall be always with her, and his *works*, that is, the whole profession of the pure christian faith, *which he has put in her mouth*. shall never depart from her, Isai. lix. v. 20, 21.

11. The church is the *covenant of Christ*, which he will establish *in peace, with justice and with judgment for ever*, Isai. xi. v. 6, 7.

12. The pastors of the church have been given her by Christ to maintain her in *unity and truth*, Eph. iv. 11, 12, &c. With these pastors, Christ (who is *the Way, the Truth, and the Life*, St. John xiv. v. 6. has promised to be *always even till the end of the world*, St. Matt. xxviii. v. 20. *He that beareth them beareth Christ*, St. Luke x. v. 16. *He that refuseth to hear them, is to be looked upon as a heathen and a publican*, St. Matt. xviii. v. 17. *With them, the Holy Ghost, the Spirit of truth, shall abide for ever*, St. John xiv. v. 17. *to teach them all things, v. 26. and to guide them into all truth*, St. John xvi. v. 13.

13. God is the *everlasting light* of the church, and *her sun shall never go down*, Isaiah lx. v. 18, 19, &c.

14. God has placed *watchmen on her walls, that shall never hold their peace*, Isaiah lxii. v. 6.

15. *Whosoever shall gather together against her, shall fall for her sake*, Isaiah lx. 15. *No weapon that is formed against her shall prosper, v. 17. And the nation and kingdom that will not serve her, shall perish*, Isaiah lx. v. 12.

SECT. III.—*Catholic inferences out of these scripture propositions.*

I. **T**HE church, according to the scriptures above quoted is the *kingdom of Christ*, in which he *reigns for ever*: therefore Christ will never suffer his church to be conquered by Satan.

2. The church is the *city of Christ, the place of his rest and habitation for ever*. Therefore he will never permit the enemy to wrest it out of his hands.

3. The church is the *house of God*, which he will never give up to the Devil. Here God *dwells*, here he *teaches*, here he has erected his *seat of judgment*. Here then alone is the *seat of truth*.

4. The church is the *fold*, the *body*, the *unspeckled spouse* of Christ. No one can take his *fold* from him, nor separate his *body* from him: and his *spouse* shall never be the prostitute of Satan.

5. The church is *the pillar and ground of truth*. The pillar and ground of truth can never uphold error.

6. The church is a *highway of holiness*, in which *even fools shall not err*, Therefore the church herself shall never err.

7. The church is *built upon a rock*, and *the gates of hell shall not prevail against her*: therefore she is for ever secure against all damnable errors.

8. The church shall *fear the Lord*, and *flourish in righteousness and peace*, as long as the sun and moon endure. Therefore she shall never go astray from the Lord, into the paths of superstition and idolatry.

9. She shall *walk in God's judgment*, and *observe his statutes*: and his *sanctuary shall be in the midst of her* for evermore. Therefore she shall never be corrupted by wicked errors.

10. God has made a *covenant* with her, confirmed by a solemn *oath*, that he will never suffer his *kindness to depart from her*. A covenant by which his holy *Spirit*, the Spirit of truth, shall be ever with her; and the *words which* he at first *put in her mouth* shall be faithfully professed by her *seed* to all generations. Therefore she never has, nor ever will depart from God's truth.

11. Christ is the *governor* of the church, and he *orders and establishes her with justice*, and *with judgment for ever*. Therefore she can never be perverted by the Devil.

12. Christ has given *pastors and teachers* to the church, to maintain her in *unity and truth*, till we all come to him: by adhering to these, we were to be kept from er-

ror, and grow up onto Christ. It is absurd then to imagine there ever was a time, in which the whole body of these pastors should be the very men, that should lead us astray from Christ, and carry us into error.

13. With the pastors of the church, succeeding the apostles, Christ has solemnly promised to *be always even till the end of the world.* Therefore they shall never go astray from him.

14. He that hears the ministers of Christ, heareth Christ himself. Therefore the faithful could never be led astray from Christ, by hearing his ministers, the whole body of bishops and priests, successors of the apostles.

15. He that *neglecteth*, or *refuseth to hear the church*, in her pastors, is to be regarded by christian men, as a *heathen or a publican*: therefore Christ would never permit the whole body of the pastors of the church to teach error.

16. With the pastors of the church, the apostles and their successors, the Holy Ghost, *the Spirit of truth*, is to *abide for ever, to teach them all things and to guide them into all truth.* Therefore they shall never corrupt the faith, first delivered to the saints, either by adding to it, or retrenching from it.

17. God is the *everlasting light* of his church. Therefore she shall never fall under the darkness of error.

18. Her *watchmen*, divinely appointed, *shall never hold their peace*: therefore they shall never betray their trust.

19. All that shall oppose her shall come to nothing, and whosoever shall refuse to serve her, *shall perish.* Therefore there shall never be a time in which it shall be necessary to oppose her, or to revolt from her.

20. From all these propositions this conclusion evidently follows, that as the whole church of Christ could

never

never go astray from the faith, so she could never stand in need of a reformation of her faith.

Compare now this scripture doctrine concerning the church, with the system of those, who, to justify their going out from her communion, pretend *that the church has failed; that she has been corrupted with damnable errors; that she has made additions to the sacred depositum of faith; that she has brought in superstition and idolatry; inasmuch that the whole christian world was at once drowned in abominable idolatry. and that for eight hundred years and more; that there was a necessity of separating from the whole christian world; and no union to be had with Christ, but by such a separation; that a little more than two hundred years ago, there was no church upon earth, with which a christian could have joined in communion, without being liable to be led astray by pernicious errors, &c.* Compare, I say, with this system, (which was the general cry of all the first reformers, and the chief ground upon which they built their new-raised communion, and is to this day the main foundation upon which their followers venture their souls,) the scripture doctrine of the church contained in the propositions which we have above transcribed from the express words of holy writ; and you will find that light and darkness are not more opposite. The one represents to us the church of Christ ever *flourishing* till time itself shall end, *founded upon a rock, proof against all the powers of hell, secured against error, by the perpetual presence and assistance of Christ her King, Head, Shepherd, and Sponse; taught and directed by the Holy Ghost, the Spirit of truth; herself the pillar and ground of truth; furnished with a succession of pastors divinely appointed, and divinely assisted, who shall never be silenced; secured by a solemn oath of God's peace and kindness for ever: and that his Spirit,*

the pure profession of his *words*, his *light*, and his *sanctuary*, shall be with her for *evermore*. The other pretends, that after the first three or four hundred years, the whole church was over-run with superstitions; that the powers of darkness prevailed over her; that she was corrupted by errors; drowned in idolatry; forsaken by Christ, and his Holy Spirit; that her pastors themselves all went astray, all forsook God's holy word, incurred his indignation, exchanged his *light* for *darkness*, and his *sanctuary* for the kingdom of *Antichrist*. These two systems are so opposite that they cannot both be true; therefore, if one be grounded upon plain scripture, as it visibly is, the other, which is the main foundation of all modern sectaries, must needs be groundless.

SECT. IV.—*Catholic theses concerning the church, extracted out of the scriptures, by which she is proved to be infallible in matters of faith.*

1. **T**HE church of Christ stands for ever. See Ps. xlviii. v 8. Ps. lxxii. v 5, 7. Ps. lxxxix. v 3, 4, 29, 36, 37. Ps. cxxxii. v 13, 14. Isaiah ix. v 7. chap. liv. v 9, 10. chap. lix. v 20, 21. chap. lx. v 15, 18, &c. chap. lxii. v 6. Jerem. xxxi. v 35, 36, &c. chap. xxxiii. v 17, &c. Ezek. xxxvii. v 24, 26. Daniel ii. v. 44. St. Matt. xvi. v 18. chap. xxviii. v 20. St. John xiv. v 16, 17.

2. *The church of Christ is always HOLY.* See Ps. lxxii. v 5, 7. Isaiah ix. v 7, chap. xxxv. v 8. chap. liv. v 13, &c. Jer. xxxi. v 33, &c. Ezek. xxvii. v 24, 26. Ephes. v. v 24, 25, 26, 27.

3. *The church of Christ is always the seat of truth, from which he never departs.* Isaiah lix. v 20, 21. St. John xvi. v. 13. 1 Tim. iii. v. 14, 15.

4. *Christ*

4. *Christ and his Holy Spirit, the Spirit of truth, are with the church for ever even till the end of the world, Isaiah liv. v 9, 10. chap. lix. v 20, 21. St. Matth. xxviii. v 19, 20. St. John xiv. v 16, 17.*

5. *The powers of hell can never prevail over the church, Isaiah lix. v 19. St. Matt. xvi. v 18.*

6. *God's covenant with the church is everlasting, and confirmed with a solemn oath. Ps. xxix. v 3, 4, 2S, &c. Isaiah liv. v 9, 10. chap. lix, v 20, 21. Jerem. xxxi. v 31, &c. chap. xxxiii. v 20, 21. Ezek. xxxviii. v 24, 26.*

SECT. V.—*The church with which God has made this covenant, and to which he has made all these promises, is ever numerous, and always visible.*

THIS is plain from almost all the texts of scripture, which contain this covenant, and these promises; where we generally find these two things joined together, viz. the *amplitude* or vast extent of the church, and her *perpetuity*, or perpetual security under God's protection and covenant. Thus, for instance, Ps. xlviii. at the same time as the royal prophet declares, that God *will establish his church for ever*, v 8. he plainly signifies how visible she shall always be to the whole earth, when he calls her the *mountain of God's holiness, the joy of the whole earth*. Thus, Ps. lxxii. With the promise of her *flourishing for ever in righteousness and peace so long as the sun and moon endure* v 5, 7. he joins the promise of her spreading the dominions of her Lord far and near throughout the whole earth, v 8, and 11. Thus, Isaiah liv. the prophet first sets down an illustrious promise of the vast extent and visibility of the church, and then confirm, by God's *solemn oath*, the perpetual continuance of his kindness, for the maintaining her in this flourishing condition.

Thus

Thus again, chap. lix. v 19. he promises the calling of the Gentiles from the east and from the west; and then, v 20, 21. rehearses God's everlasting covenant with them. The like may be seen in Isaiah, chap. lx. and lxii. Jeremiah, chap. xxxi. and xxxiii. Ezekiel, chap. xxxvii. &c.

Hence the church of Christ, in the scriptures, is described as *a mountain upon the top of mountains*, exposed to the view of *all nations flowing unto it*, Isaiah ii. v 2, 3. Micah iv. v 1, 2. As *a great mountain filling the whole earth*, and *standing for ever*, Daniel ii. v 35, 44. As *a city set on a hill, which cannot be hid*, St. Matt. v. v 14. As *a city whose gates shall be open continually, and shall not be shut day nor night, that men may bring thither the forces of the Gentiles, and that their kings may be brought*. Upon the walls of which city God *has set watchmen*, Isaiah lxii. v 6, *which shall never hold their peace, day nor night*.

To all which we may add, 1st, That the prophecies of the old testament constantly describe the church of Christ as a numerous congregation, spread far and near through a great part of the world; and never once give the least hint that she should at any time be latent and invisible. See Gen. xxii. v 18. Ps. ii. v 8. Ps. xxii. v 27. Isaiah xlv. v 6. chap. liv. v 1, 2, 3. Malachi i. v 11, &c.

2dly, That Christ our Lord, when he sends us to his church, St. Matt. v 17. *Tell it to the church*, evidently supposes, that his church shall be always *visible*, and in such a condition that any one may know her, and have recourse to her.

3dly, That our Lord has plainly declared to us the perpetual visibility of the church in the parable of the tares and good corn, St. Matt. xiii. which shall both grow together till the harvest, v 30. that is, *to the end of the*

the world, v 39. For if the good seed shall be growing through the whole field, that is, through the whole world, with the tares, even till the end of the world: there must needs be always a visible and numerous society professing the true faith, and consequently a visible church, even till the end of the world.

SECT. VI.—*The church with which God has made his covenant, and to which he has made his promises, is always governed by lawful pastors succeeding the apostles. To these pastors the rest of the faithful owe obedience, and to these pastors in particular, God has promised his presence and assistance for ever.*

THAT the church of Christ has always within her pale a succession of pastors descending from the apostles, is plain from St. Mat. xxviii. v 19, 20. *Go teach all nations, baptizing them, &c. and lo I am with you (teaching and baptizing) all days, even till the consummation of the world,* St. John xiv. v. 16, 17. *I will ask the Father, and he will give you another Comforter, that he may abide with you FOR EVER, even the Spirit of truth.* Ephes. iv. v 11, 12, &c. *He gave some apostles, &c. and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, &c.* See Isaiah lxii. v 6. Jer, xxxiii. v 20, 21.

From these texts it is apparent, that the presence and assistance of Christ and his Holy Spirit was particularly promised to these pastors, the successors of the apostles. And since the faithful are so often commanded to hear, to obey, and to follow their pastors, it is visible that the security of the rest of the faithful, and the ensuing to the whole

whole body of the church all the glorious promises made both in the old and new testament, must depend upon the pastors being secured from going astray. For these are the men whom God has given to the rest of the faithful, that they 'henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, &c. but, speaking the truth in love, may grow up into him in all things which is the head, even Christ. Eph. iv.'

The authority of church-guides, and the obligation of the rest of the faithful to hear and to obey them in spiritual matters, is evident from the following texts of the holy writ: First with regard to the church guides in the old testament, we read, Deut. xvii. v 8, 9, &c. 'If there arise a matter too hard for thee in judgment, being matters of controversy within thy gates, then shalt thou arise and get thee up into the place which the Lord thy God shall choose; and thou shalt come unto the priests, the Levites, unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment: and thou shalt do according to the sentence, which they of that place, which the Lord shall choose, shall shew thee, and thou shalt observe to do according to all that they inform thee; according to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not decline from the sentence which they shall shew thee, to the right-hand nor to the left. And the man that will do presumptuously, and will not hearken to the priest, that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel: and all the people shall hear, and fear, and do no more presumptuously.' Hence, Hosca iv. v 4. it is looked upon

as the worst of crimes *to strive or contend* with the priest.' 'Thy people are as they that strive with the priest.' And St. Mat. xxiii. v 2, 3. notwithstanding the synagogue was then upon its last legs, Christ tells the people and his disciples: 'The Scribes and the Pharisees sit in Moses seat: all therefore whatsoever they bid you observe, that observe and do.'

And as to the church-guides of the new testament, it is plain from scripture, that Christ our Lord, laying the foundations of his church, appointed a set of men for the ministry of his word and of his sacraments, viz. his apostles, and their successors, the pastors of his church. To these he gave a most ample commission, St. John xx. v 21, &c. 'As my Father hath sent me, even so I send you.—Receive ye the Holy Ghost: whose sins soever you remit, they are remitted to them; and whose sins ye retain, they are retained.' To these he promised, St. Mat. xviii. v 18. 'Whatsoever you shall bind on earth, shall be bound in heaven: and whatsoever you shall loose on earth, shall be loosed in heaven.' To these he said, St. Luke x. v. 16. 'He that heareth you, heareth me, and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.' To these he promised the Holy Ghost to be their guide for ever, to teach them all things, and to guide them into all truth,' St. John xiv. v 16, 17, 26. And chap. xvi. v 13. 'To these, in order to signify the authority by which he gave them their commission, and the extent of it, he said, St. Mat. xxviii. v 18, 19, 20. 'All power is given me in heaven and earth: Go you therefore and teach all nations, (or disciple all nations) baptizing them, &c. Teaching them to observe all things, whatsoever I have commanded you: and behold I am with you all days, even till the consummation of the world.'

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These have been placed by Christ, and his Holy Spirit, 'over the flock to feed (and rule, ποιμαίνειν) the church 'of God, which he hath purchased with his own blood,' Acts xx. 28. 'These we are to account of as the ministers of Christ, and the stewards of the mysteries of 'God, 1 Cor. iv. v 1. As labourers together with God, '1 Cor. iii. v 9. As ambassadors for Christ, 2 Cor. v '20. These we are commanded to hear and obey, and 'follow their faith. Heb. xiii. v 7, 17. By mens hearing or not hearing these, we are to try the spirits, and 'to distinguish the spirit of truth from the spirit of error, '1 John iv. v 6.' In fine, before the tribunal of these, we are to denounce finners that neglect to amend upon private admonitions: 'and such as refuse to hear them, 'are to be accounted as heathens and publicans, St. Mat. 'xviii. v 17.'

To all which texts, we may add that of the apostle, Rom. xiii. v 1, a. 'That there is no power but of God: 'and that he that resisteth power, resisteth the ordinance of God, and receiveth damnation;' which, if true of the temporal power, must needs be much more so of the spiritual power of church-guides, which is much more evidently of divine appointment.

SECT. VII.—*These scripture promises, which God has made in favour of his church, are not conditional but absolute.*

1. **B**ECAUSE, as we have already seen, they are confirmed by God's *oath*, which, as Dr. Stillingfleet observes, (Orig. Sac. l. 2. c. 6. p. 187.) is a most certain testimony of his eternal and unchangeable will. See Isaiah liv. v 9, 10. Psalm lxxxix. v 3, 4, 28, &c.

2. Because God has expressly declared, that no disobedience

obedience on the church's part shall ever frustrate his promise. Ps. lxxxix. v 29, 30, &c.

3. Because the Almighty, in many of these promises, has expressed his unalterable will in terms so strong, as will not allow of a condition: as when he has declared that all nature shall sooner be turned upside-down, and the constant course of day and night cease, than he shall recal or repent himself of his promise. Such is the import of those illustrious texts quoted above out of Jerem. xxxi. and xxxiii.

4. Because no condition of *loyalty* or *obedience* of ours can be implied in those promises, in which this *loyalty* and *obedience* is the very thing that is promised. As it is for the most part in the promises made to the church. See Ps. lxxii. v 5, 7, 11. Isaiah lv, v 7. chap. liv. v 13, 14. chap. lix, v 20, 21. chap. ix. v 18, &c. Jerem, xxxi. v 33, &c. Ezek. xxxvii. v 24, 26, St. Mat, xvi. v 18. Ephes. v. v 25, 26, 27, &c.

SECT. VIII.—*No new sects, of what denomination soever, have any share in the scripture promises made to the church: and consequently these promises all belong to the old religion.*

1. **B**ECAUSE, it is plain from what has been said already, that all these *scripture promises* relate to a church, which was to have its beginning from Christ; and from the beginning to continue ever visible till the end of the world; therefore no new raised communions have any share in these promises: they all come too late by many hundred years.

2. Because all *new sects* have been formed by going out of the *old communion*, which originally inherited all

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these scripture promises: and therefore they can have no claim to them.

3. Because all new sects have begun, by charging the church of the foregoing ages with damnable errors and corruptions; and consequently are all built upon principles directly opposite to these scripture promises, which assure us that the church in all ages shall be ever orthodox.

If the patrons of any of these new sects shall reply, that it was not the *true church of Christ*, but *the corrupt church of Rome* which they charged with damnable errors: and that it was from the *Roman communion only* that they separated themselves, and not from that of *the church of Christ*: I would desire to know of them, Whether Christ had, before their Reformation. any true church upon earth, distinct from that which they are pleased to call *the corrupt church of Rome*, and exempted from those pretended corruptions, or no? If not, then it was the true church of Christ which they charged with damnable errors, and from which they separated themselves when they went out from the *Roman communion*. But if they say, that Christ had at that time a true church upon earth, distinct from the church in communion with Rome, and exempt from corruption: how came they not to join themselves to the communion of that church, when they departed from us? Or how could they, without the guilt of *schism*, form themselves into a *new communion*, and stand alone, as they did from the beginning, divided from all churches upon earth, and consequently from the true church of Christ, which ever, or wherever she was?

If any of them shall pretend, that the church, of which they now profess themselves members, is the same in substance, as that which was in being before their Re-

formation;

formation; as a man is the same who was sick yesterday, and is well to-day; or, as a garden is the same which was full of weeds, and is now cleansed from them; and shall from hence further infer, that their church always had a being ever since Christ, though formerly corrupted, and now purged from those corruptions: This come-off will not serve their turn, 1st, Because this system still supposes the church of Christ, before their Reformation, to have been corrupted with damnable errors, contrary to innumerable texts of scripture, which, as we have seen above, assure us, that the church never shall be thus corrupted.

2dly, Because it is not true, that their church is the same in substance with that from which they separated themselves: of which there needs no other proof than this, that in the judgment of all the world, catholics and protestants are not of the same religion, nor members of the same church: consequently a church, which is *protestant*, cannot in any sense be the same as a church which was *Roman catholic*, as that is confessed to have been, from which *protestants* separated themselves, at the time of their pretended *Reformation*.

3dly, Because they charge the church of their forefathers with manifold superstitions and idolatry: how then can they affirm, that their church is the same in substance with that which they pretend to have been an idolatrous church?

4thly, Because their church *went out* from ours, and formed herself into a *new-raised communion*; therefore they cannot both be the same church of Christ. For the church of Christ is but *one fold* under *one shepherd*, St. John x. v. 16.

5thly, Because their comparisons of a man that is recovered from sickness or of a garden that is cleansed

from weeds, are fallacious, when applied to the case of their pretended Reformation: a man is the same man, as long as he has the same body and soul, though he be a Christian to-day, a Jew to-morrow, and Mahometan the next day; or whatever other changes he may go through; because all that is essential to a man is his soul and body, and as long as these are in substance the same, the man is essentially the same. So the same spot of ground is the same garden, whether it brings forth *wholesome herbs* or *poisonous weeds*. But it is not so with regard to a church, which is essentially different, when its *faith* is different; and thus an *orthodox church*, which holds and teaches wholesome doctrine agreeable to the *faith first delivered to the saints*, is essentially different from an *heretical church*, which poisons all that hear her with *pernicious errors*. Because the very essence and soul of the church consists in holding and teaching the *true faith*, pure from heretical errors and schismatical presumption. And therefore, in the judgments of all antiquity, not to say of all the world, *heresy* and *schism* are crimes that separate a person from the church of Christ. Now in this great division of christendom, which was began by the pretended Reformation, and which still subsists between the Old Religion and the New, there must be *heresy* and *schism* on the one side or the other: therefore both cannot be essentially the same church. I say, there must be both *heresy* and *schism* on the one side or the other. *Heresy* on that side, which obstinately maintains damnable error, against what God has revealed, which must be the case of one of the parties: and *schism*, because communion has been broken, and altar set up against altar, which must needs infer the guilt of *schism* in those that have broken it.

What has here been said, will also serve to confute that new
scheme

scheme of church unity, by which some late authors have pretended to take into the church of Christ all sects whatsoever, provided they believe in Christ, and hold some of the chief articles of christianity, however they may be otherwise involved in gross errors contrary to divine revelation, and separated from the orthodox communion. This system, I say, stands confuted by what has been said above; because sectaries that obstinately maintain errors against *divine revelation* are heretics; and such as wilfully break the communion of the church, or stand separate from the catholic communion, are schismatics, and consequently have no share in the church of Christ; which, according to the scriptures, is always *orthodox*, and therefore cannot be made up of *unorthodox* sects; and being *one fold* under *one shepherd*, can never be split into many separate communions. No, the church, which is the kingdom of Christ, can never be divided against itself. 'For every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand, St. Mat. xii. v 15.'

If our adversaries here shall have recourse to their old distinction of *fundamental* and *non-fundamental* articles of religion, and pretend that the church of Christ, in virtue of the divine promises recorded in scripture, is indeed infallible in *fundamental* articles (that is, in some principal points of christianity) but not in others: they must give us leave to put them in mind, 1st, That this distinction has no grounds for it in scripture or tradition; and is a mere invention of their own, to elude so many plain texts of scripture, which bear testimony to church and church-authority: for Christ our Lord, the prophets and apostles make no such distinction; no exception, or limitation, in those many texts quoted in the beginning, in favour of

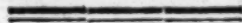
the church, and of God's perpetual presence and assistance for the maintaining her in *all truth*. And the ancient Church condemned without exception all those for heretics, that presumed to oppose in any point whatsoever her doctrinal decisions. Witness the case of the *Novatians*, *Quartodecimans*, *Donatists*, and many others, who never called in question any of those articles which these gentlemen esteem *fundamental*, and yet were treated by all orthodox antiquity as heretics and schismatics, who had no share in the church of Christ. See the first council of Nice, can. 8. The general council of Constantinople, anno 382, can. 7. St. Cyprian, epist. 76. ad Magnum. St. Augustine, epist. 95. (alias 48.) ad Vincentium, &c.

2dly, That they themselves could never yet come to an agreement what articles are *fundamental*, and what not. From whence we have right to conclude, that as the scripture no where gives us any list of these *fundamental articles*; there can be nothing safer for a christian soul than to take them from the authority of the church; lest whilst we pretend to reform a supposed *non-fundamental* error in the church, we become guilty ourselves of a real error in *fundamentals*, by rejecting church authority. Now the church has always looked upon those articles as *fundamental*, which she insists upon as *necessary terms* of her communion; and such are all those which have been once fully decided in her tribunal. This was St. Augustine's notion of *fundamentals*, Serm. 14. *de verbis apost.*

3dly, That this distinction can be of no service to them. For if the Church, before their Reformation had been really guilty of the errors which they impute to her, she would have erred in *fundamentals*. For what

can be a more *fundamental* error against christian faith and morality, than that which establishes idolatry? Now, according to the common notion of these gentlemen, confirmed by the Homily Book, expressly approved by the 39 Articles, Art. 35. the whole church before their Reformation was overwhelmed with idolatry. "Laity and "Clergy," says the Homily of *Peril of idolatry*, part 3. "Learned and unlearned, all ages, sects and degrees of "men, women and children of whole christendom (an "horrible and most dreadful thing to think) have been "at once drowned in abominable idolatry, of all other "vices most detestable to God, and damnable to man, "and that by the space of eight hundred years and more ".... to the destruction and subversion of all good religion universally." But by what distinction or evasion they can reconcile this with the many divine promises recorded in scripture, I cannot tell: nor even how they can make it agree with what is taught in the same Homily Book, *Hom. concerning the coming down of the Holy Ghost*, part 2. in the following words, "Our Saviour Christ departing out of the world unto his Father, promised his disciples to send down another Comforter, that should continue with them for ever, "and direct them into all truth. . . . Neither must we "think, that this Comforter was either promised, or else "given only to the apostles, but also to the universal church of Christ dispersed through the whole world. "For unless the Holy Ghost had been always present, "governing and preserving the church from the beginning, it could never have sustained so many and great "brunts of affliction and persecution, with so little damage and harm as it hath. And the words of Christ are most plain in this behalf, saying, 'That the Spirit
of

' of truth should abide with them for ever, St. John xiv.
 ' That he would be with them always (he meaneth by
 ' grace, virtue, and power) even to the world's end,
 ' St. Matt. xxviii.'



C H A P. II.

The catholic rule of faith, and judge in controversies.

THE catholic rule of faith is the word of God (containe-
 ed in the scriptures and traditions of the apostles)
 proposed and interpreted by the church of God. The
 protestant rule of faith is the (written) word of God, in-
 terpreted by every private christian for himself. For if
 they would have stood by the church's interpretation
 they must have lost their cause from the very beginning.

The catholic *judge in controversies*, is the church of God
 proposing and interpreting to us the word of God ; from
 whose decisions, in her highest tribunals, no appeal is al-
 lowed to the dead letter of the scripture. Protestants ad-
 mit no other infallible *judge in controversies*, to whose de-
 cision all are obliged to submit, but the letter of the scrip-
 ture ; not as interpreted by church, councils, or fathers,
 but as interpreted by every christian of sound judgment
 for himself, who is not obliged in the reformation prin-
 ciples, to submit his judgment in such cases to any au-
 thority whatsoever ; not even though the whole church
 of God, as in Luther's case, were to stand against him.

All other controversies between Catholics and modern
 sectaries depend upon the right resolving this great que-
 stion, By what rule we are to steer in matters of faith,
 and to what *judge* we are to have recourse for to put an
 end to our disputes?

Now

Now the catholic church so visibly has the advantage in this grand controversy, and the arguments by which the opposite system of modern sectaries stands confuted are so strong and so many, that we have reason to give them a place amongst the principal grounds of the old religion.

SECT. I.—*Arguments against the protestant rule of faith, and judge in controversies.*

1. IF the scripture alone, as interpreted by every private christian for himself, were the whole rule of christian faith, and only judge in religious controversies, without taking along with it the traditions of the apostles and the interpretation of the church, this very thing ought to have been *clearly expressed* in scripture; it being of the utmost consequence for every christian to know by what *rule* he is to steer in matters of faith, and to what *judge* he is to have recourse for the decision of such controversies. Now there is not one text in the whole scripture that clearly and expressly affirms, that the scripture alone is the *whole rule* of christian faith, and *only judge* in religious controversy: much less is there any text that clearly affirms that the scripture, as interpreted by every private christian, is such a *rule* or such a *judge*. Therefore the protestant system of religion is a building without a foundation; their very rule of faith having no grounds for it in scripture.

If they shall here alledge, Isa. viii. 20. 'To the law, and to the testimony; or the words of Christ to the Jews, St. John v. v 39. Search the scriptures, for in them ye think you have eternal life: or what is said in commendation of the Bereans, Acts xvii. v. 11. for their searching
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' the scriptures: or what St. Paul writes, 1 Tim. iii. v.
 ' 15, 16. of the holy scriptures, which Timothy had known
 ' from a child, that they are able through faith in Jesus
 ' Christ to make him wise unto salvation; and that all
 ' scripture is profitable for doctrine, &c.' All this falls
 infinitely short of proving that the scripture alone is the
whole rule of christian faith, and the *sole judge* of contro-
 versies. First, Because not one of these texts speaks home
 to the point which ought to be proved, much less is clear
 and express for it. 2dly, Because it is visible, that all
 these texts speak of the scriptures then extant, that is, of
 the old testament only; which none of our adversaries
 will pretend to be the *whole rule* of christian faith. 3dly,
 Because what is said in these texts no ways excludes the
 interpretation of the church, or authorises any man to
 prefer his own private interpretation to that of the church
 of God. On the contrary, the scripture itself expressly
 tells us, ' 2 Pet. i. v. 20. That no prophesy of the scrip-
 ' ture is of private interpretation. And 2 Pet. iii. v 16,
 ' That in the scriptures are things hard to be understood,
 ' which the unlearned and the unstable wrest to their own
 ' destruction.

2. The scripture alone cannot be the *whole rule* of
 christian faith. Because one great article of christian
 faith, is, to believe that these books are *divine scripture*:
 now this we could never have known but by the tradition
 and declaration of the church. For the scripture itself
 no where gives us a catalogue of the canonical books:
 it no where affirms, that all and every one of those books
 which are contained in the protestant bible or testament,
 are the infallible word of God. Our adversaries there-
 fore are very unhappy in their choice of a *rule of faith*,
 which is not only without any foundation from the scrip-

ture,

ture, but even excludes the scripture from being *any part of their faith*, as not coming under their *only rule*, by which they pretend to steer in matters of *faith*.

3. As by the scripture alone they could never certainly know what books are canonical and what not; so by the scripture alone, they could never certainly tell that those books which they now have, are the same as those which were written so long ago by the prophets and apostles. For what text of scripture assures them of this? Nay, by the scripture alone they cannot be assured that there is so much as one verse in their whole bible and testament which has not been corrupted. How then can the bible and testament, which they now have, without having recourse to the tradition and authority of the catholic church, be the *whole rule* of christian faith?

4. By the scripture alone they can never know, at least with absolute certainty, what is the true meaning of the written word in points controverted among christians: for if in these they will not allow the whole church of God, or her general councils to be infallible in their interpretations, how much less can they themselves pretend to be infallibly certain of that sense which they put upon the scripture: especially when their interpretation contradicts that of all other christians, and even the plain and obvious meaning of the words themselves; as in the case of this controversial text, St. Mat. xxvi. v. 26. *This is my body*. How then can the scripture alone be the proper judge of such controversies, or afford them any certainty of faith in these matters, when at the very most they can have no more than an *uncertain opinion*, that their interpretation is better than that of other christians?

5. In all our controversies of religion, the meaning of the scripture is the very thing in debate, and the main subject

subject of the controversy : how then can the scripture alone be the proper judge to decide the controversy ?

6. It is the office of a judge, to hear both sides ; and then to come to a definitive sentence, so clear, that both parties must plainly understand on which side sentence is given. Does the scripture do this in our controversies ? or what controversy was ever ended by scripture alone ?

7. Many things *necessary* to be known by all christians, or at least by their pastors and teachers, are not *plain* in scripture, and the controversies, which have risen about these things among christians, cannot be clearly decided by scripture alone. Therefore there must be some other rule of christian faith, and some other judge of our controversies. For example, all christians, or at least pastors and parents, ought to know whether infants baptism be valid or no ; whether it be a duty incumbent upon them to procure and administer it, or whether it be a sacrilege to attempt it ? And yet where is the *clear* text of scripture that decides this great controversy ! All christians are obliged to know the *sabbath*, which by the divine law they are obliged to keep : and yet where is the clear text of scripture that informs them that the christian *Sabbath* ought to be the *Sunday*, and not the *Saturday* ? All christians, or at least the pastors of the church, are obliged to know in what manner baptism is to be administered, in order to the validity of the performance ; whether *sprinkling* may suffice, or whether *immersion* or *dipping*, which was certainly used by the apostles, be necessary ? Whether baptism given by heretics be valid or no : that so they may know in what manner to receive into the church such as have been baptized by them ? Whether ministers only, or laymen also, may baptize or consecrate (Whether christians may lawfully go to war ?

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May swear before a magistrate? May go to law, &c. Now not one of these things can be *clearly* made out by scripture alone.

8. Scripture was not the *first rule* of christian faith, but the *unwritten word* of Christ, preached and delivered by the living voice of the pastors of the church, before the *New Testament* was written: How came this *first rule* to lose its authority? The apostles in their writings refer to their *unwritten word*: This they command the faithful to stand to, 2 *Thessal.* ii. v. 15. And they pronounce an *anathema* against all those that shall presume to alter it, *Gal.* i. v. 8, 9. How then comes the *written word* to be the *whole rule* of christian faith?

9. Faith comes (not by reading, but) by *hearing*, according to the apostle, *Rom.* x. v. 17. Therefore the *word of God*, which is the rule of christian faith, is the *word* which is *preached*, and not barely the *written word*.

10. We do not find in scripture or tradition, that our Lord ever commanded his disciples to write, but to preach; We do not find that the apostles took any care to translate the scriptures into the vulgar languages of the people whom they converted to the faith. Therefore it is not probable, that either our Lord designed that the scripture should be the *whole rule* of christian faith, or that the apostles ever believed it to be such.

11. This system, by which the scripture is made the *whole rule* of christian faith, and the *only judge* in all controversies of religion, sets all both ancient and modern heretics out of the reach of church-authority; and abolishes all possible means of suppressing *heresy*, or restoring *unity* to the church, which can never be hoped for, as long as every private christian is authorised to prefer his own comments on scripture to the judgment of the

whole church, and may, nay ought, like *Luther*, to stand alone by his own interpretations, against all that dissent from them, though it should be the whole church of God, of all ages, and of all nations.

12. This system, whilst it pretends to reverence the scripture, is indeed highly injurious to it, by prostituting it to the caprice of every fanatic or enthusiast, and authorising him to interpret it according to his own private fancy, and to father the maggots of his own brain, (as we daily see many do) upon the sacred word of God. The further consequence of which is, that amongst those that acknowledge no other *rule*, no other *judge*, but scripture alone, there are almost as many religions as men; according to the infinite variety of their whimsical comments upon the word of God, and this without any prospect of their ever coming to any agreement.

13. This way of thinking has set open hell's gates, and brought back from thence almost all the old condemned heresies, and given rise to innumerable new ones; there being no sentiment in religion so absurd or abominable, but some or other of these scripture-mongers have maintained it for the pure word of God, by virtue of this rule of *scripture alone*, explained by their own private interpretation.

14. As all, both old and new heresies, are justly fathered upon this principle, which gave birth to them all; so all, both ancient and modern sectaries, that steer by this *truly Protestant* rule, must be acknowledged to be *true Protestants*, let their other principles in religion be what they will; nay, though there were not two men amongst them all that agreed in any one single article, except this, of taking the *Bible alone*, as interpreted by themselves, for the rule of their faith: Now whether

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the taking in all these sects by virtue of this common rule of their faith, be any honour to the rule or to the reformation, let Protestants themselves judge.

15. Nothing can be more irreconcilable with christian *humility*, than for a private man to make himself wiser than the church of God, and to presume to prefer his own interpretation of the scripture, before that of all the most learned and the most holy men in the world. Therefore, that system of religion, which authorises a man to be thus presumptuous, can never be from God, who resists the proud, and gives his grace to the humble.

16. The church of God, from the very beginning, never allowed private christians to steer in matters of religion by the Bible, as interpreted by themselves; or to appeal from her decisions, to their own interpretations of the scripture: Of which there needs no other proof, than her condemning all ancient heresies by the scripture as she understood it. Therefore the Protestant rule of scripture alone, as interpreted by themselves, is not the apostolical rule of the primitive Christians.

17. In every well ordered kingdom or commonwealth, let the law be ever so perfect, it is always found necessary, that besides the letter of the law, there should be courts of judicature, or judges, to decide all controversies which may arise, without which precaution there could be no end of law-suits and contentions. And it would be justly looked upon as the greatest of all extravagancies, for any lawgiver to make a set of laws, and then to ordain, that in all disputes which might afterwards arise, these laws should be the only *judges* to decide the matters in debate; and that each one of the contending parties should be obliged to stand to no other judgment than his

own interpretation of the law. Such a regulation as this, would, I say, be justly looked upon as highly extravagant; because the necessary consequence of it would be the filling the whole kingdom with endless jars, disorder, and confusion. What then can it be less than impeaching the wisdom of Christ, to imagine that he has left no living judges in his church, no court of judicature to decide our religious controversies, but only the letter of the law, that is, of the scripture, as interpreted by each one for himself? From which what else could follow, but that instead of *truth* and *unity*, we must be, without remedy, exposed to endless contentions and errors?

18. It cannot be denied, but that God, who is *truth* itself, and can approve of nothing but *the truth*, has a sincere will that *all men should come to the knowledge of the truth*, 1 Tim. ii. v. 4. And that these endless jars, this multitude of sects, this total breach of communion amongst Christians can never be agreeable to him, who above all things has recommended *unity* to his followers, and earnestly prayed for their perpetual continuance in perfect *unity*, St. John xiii. and xvii. Hence we cannot reasonably question, but that in his infinite wisdom and boundless goodness he has appointed the most proper means to bring all to the *truth*, and maintain them in *unity*. Now both reason and experience convince us, the scripture alone, as interpreted by every private christian, is not proper for these ends; but on the contrary, that the interpretation of scripture by private authority is the source of all errors and schisms. Therefore God never designed that the scripture, thus interpreted, should be our *whole rule* of faith and *only judge* in controversies.

But here our sectaries may say, Could not God then speak so plain by the scriptures, as to leave no room or necessity for any other *rule*, or any other *judge*? He most certainly could if he would; and would, if it had been his intention that the scripture alone should be the *whole rule* of christian faith, and *only judge* of our controversies. But as it is, it is visible he has not spoken so plain: Which is an evident proof that he has appointed some other means for the resolution of our doubts, and the decision of our disputes, *viz.* by leaving to us besides the dead letter of the scripture, a *living judge*, to be the perpetual guardian, and authentic interpreter of the scripture: A *judge* divinely recommended, and divinely assisted; whose voice all might hear and understand; on whom the most unlearned might securely rely; and to whom the most learned should be obliged to submit; whose sentence should be clear and decisive; and from whose sentence there should be no appeal. Now this ever *living judge* is the ever living church of God.

SECT. II.—*Arguments in favour of the catholic rule of faith and judge in controversies.*

THE catholic rule of faith is the word of God, as proposed or interpreted by the church of God: And the catholic judge of controversies is the church of God. Now of all the ways that can be proposed for the coming at truth in matters controverted among christians, this *catholic* way of following the church's interpretation of God's word, and adhering to her decisions in all disputes, is evidently the *safest*, the most *prudent*, the most agreeable to christian *humility*, and the best adapted for maintaining *unity*.

All other ways, instead of affording any assurance

of a christian's being in the right in his way of thinking, with regard to religious controversies and the interpretation of scripture, leave him under an absolute uncertainty. Thus for instance, *private* judgment alone can give no certainty or security in these cases, which being controverted matters, are disputed between learned men on both sides: And nothing but self-conceit can make any one man depend so much upon his own *private judgment*, as to pretend to a certainty and evidence, which so many others, every way as well qualified as himself, cannot see. For what helps has he for the understanding scriptures and deciding controversies, which others of a contrary persuasion have not? or what greater security has he than they against the influence of education, and all the subtleties and deceits of self-love?

The *private spirit*, which some pretend to, can afford no greater assurance. For what certainty can they have (especially when they oppose the church of God) that this *spirit* which moves them is the *spirit* of God; and not their own imagination, or the *spirit* of darkness, transforming himself into an angel of light? Nor must they conclude themselves to be secure against the illusions, either of their own imagination, or of a diabolical spirit; because they flatter themselves that their lives are regular, and that this *spirit* by which they are actuated, moves them not to any thing that to them appears evil; for as to the regularity of their lives, there are many others every way as regular as themselves, and no less pretending to the spirit, who have a quite different way of thinking; and consequently one or the other sort, notwithstanding the regularity of their lives, is certainly led by a false spirit, since they condemn one another. And as for their alledging that their spirit moves them to
nothing

nothing that is evil, they do not consider that it is the greatest of all evils to be filled with a *proud* conceit of themselves; to withdraw themselves from the authority of church guides established by Christ, and, from the beaten road of the saints; and to go astray into the by-paths of singularity and error: And that by these evil fruits they ought to judge that their *spirit* must be an *evil* one; As that of *Koran*, *Dathan* and *Abiram* was an evil spirit, because it was a spirit of pride and disobedience; and as the spirit of the false prophets and false apostles, who have been from the beginning, is demonstrated to have been an evil spirit, by its disagreeing with the spirit and doctrine of the true church-guides, of divine appointment. By which rule we are commanded to try the spirits, 1 St. John iv. v. 6. *He that knoweth God, heareth us* (the pastors of the church :) *he that is not of God, heareth not us; by this we know the spirit of truth and the spirit of error.*

And as neither *private judgment* nor the *private spirit* can afford any certainty in controversies of religion, or any security in opposing the public authority and decision of the church; so neither can any lesser authority, as that of any particular minister, doctor or bishop, or of any particular congregation, or even of a national church, be of any weight when put in the scales against the greater authority of a general council or of the whole church. Because the greater authority, must needs weigh down the less. And whatever may be alledged in favour of the less, as to piety, learning, study of the scripture, &c. will be found with advantage in the greater. So that, as it would be rashness, pride and self-conceit in any one to prefer his own private judgment and interpretation of scripture to that of the whole church, so
it

it would be the height of imprudence to prefer the lesser authority of any private teacher, congregation or nation, to the far greater authority of the catholic church, and the interpretation of the scripture which she delivers.

From whence it follows, that the way which catholics take in all matters of controversy, and in all disputes concerning the interpretation of scripture, *viz.* to stand by the decision of the great body of church guides descending from the apostles, is evidently the *safest* and *most prudent*. The same is visibly the most agreeable to christian *humility*, and to that *submission* which the word of God requires from the faithful to their prelates and pastors, *Heb. xiii. v. 7*, and *17*; and to that *casting down imaginations, and bringing into captivity every understanding to the obedience of Christ*, of which the apostle speaks, *2 Cor. x. v. 4, 5*. And that this is the only way by which *church unity* can be maintained, both reason and daily experience clearly demonstrate. Besides which considerations, I shall offer the following arguments in favour of the catholic system, from Mr. *Gother's Sincere Christian's Guide*, and other catholic controvertists.

I. The catholic church alone is duly qualified to be the interpreter of God's word: Because as she, and no other church, has always subsisted from Christ to this day; so it was she, and no other, that first received the scriptures from the apostles of Christ, and saw them from the beginning truly interpreted by the preaching and by the lives of those first planters of the gospel, and by the practice of primitive christians; and has been from that time to this, in a constant and uninterrupted possession of those divine truths thus expounded and delivered, which is what no other church or society of men can pretend to. Therefore as it is plain that no one could

be

be better qualified than the church of the first age (which had received the interpretation of the scripture from the apostles) to teach the succeeding generation the true sense and meaning of the scriptures; so it is equally plain, no one could be better qualified than the church of the succeeding generation to teach their immediate followers and successors; and so from father to son, to this day. And thus it is easily understood, how a church that has subsisted in all ages, and which originally received both the scriptures and the interpretation of them from the apostles, should be to this day the best qualified for delivering the true meaning of them to her children. But the same cannot be said of any church or congregation which has no claim to any such uninterrupted possession of the divine scriptures; and which loudly professes, that the interpretation which she gives of them was lost for many hundred years.

2. The catholic or universal church is not only the best qualified to interpret the word of God, because she alone has originally received the interpretation of it from the apostles; but also much more, because she alone has a claim to the *spirit of truth* promised to abide with her pastors *for ever*. St. John xiv. v. 16, 17; *to teach them all things*, v. 26. and *to guide them into all truth*, chap. xvi. v. 13. She is *the pillar and ground of the truth*, 1 Tim. iii. v. 15. She is *built upon a rock*, and *the gates of hell shall not prevail against her*, St. Matt. xvi. v. 18. To her pastors teaching all nations Christ has promised his presence and assistance, *always, even till the end of the world*, St. Matt. xxviii. v. 19, 20. To these he has promised that *his spirit* shall never be taken from them; and that *his words* (the pure profession of all his divine truths) *shall never depart from their mouth*, Isai. lix. v. 20, 21. *He that heareth*

heareth these, heareth him, St. Luke x. v. 16. He that refuseth to hear these is to be looked upon as a heathen and a publican, St. Matt. xviii. v. 17. These are given by Christ, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, &c. that we may not be like children tossed to and fro, and carried about with every wind of doctrine, but speaking the TRUTH in love, may grow up into him in all things who is the head even Christ, Ephes. iv. v. 11, 12, &c. Therefore the church, in her pastors, is by divine commission the guardian of all heavenly truths, the authentic interpreter of the scripture, and the living judge of all religious controversies. See the text of the scripture alledged in the first chapter in favour of the church and her authority; which evidently demonstrate that the church of God has all the qualities requisite in a judge of religions controversies. For, 1. She has a commission from the great King to act by his authority. 2. She is qualified to hear and examine the cause, and pronounce a sentence, which both the contending parties plainly understand. 3. Her sentence is dictated by the spirit of truth, and therefore is most certain and infallible. 4. This sentence all are commanded to hear, and none allowed to appeal from it. See Sect 1, 4, and 6.

3. The catholic way of having all religious controversies decided, without appeal, by the tribunal of the pastors of the church, was certainly the method appointed by God in the old law, *Deut. xvii. v. 8, 9, &c.* approved by Christ our Lord, *St. Matt. xxiii. v. 2, and 3*, practised by the apostles, *Acts xv.* and ever followed by the church of God from the beginning; which has in every age condemned sectaries by the scriptures as she understood them, and never allowed them to appeal from her sentence to the dead letter of the bible, or their own interpretation of it.

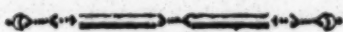
4. Modern

4. Modern sectaries receive the scriptures themselves upon the testimony of the catholic church. Why do not they receive the *interpretation* of them from the same hand, from which they receive the book? For instance, they receive the *Epistle to the Hebrews*, the *Revelation*, and some other parts of the scripture formerly controverted, upon the *decision* of the church; Why do not they equally stand to her *judgment* in other *religious controversies*? If she was infallible in deciding that those books are scripture, why not in the other matters relating to *faith*? If she was not infallible in deciding that those books are scripture, how come they to receive them for the infallible word of God?

N. B. That in most of our controversies with modern sectaries, the church has long ago given sentence, by which their doctrine has been condemned as erroneous and heretical. Witness the condemnations of old of the *Novatians*, of the *Arians*, or *Jovinian*, of *Vigilantius*, of the *Inconoclasts*, &c. witness the many councils held against *Berengarius*, in the controversy touching the blessed Sacrament; witness the decrees of the general councils of *Nice*, *Lateran* and *Constance*. So that the whole weight of church-authority, which by the scripture, creed, and perpetual tradition is so very great, has always weighed down the scales on the catholic side; and put our adversaries upon the wretched necessity of appealing from all other authority, to their own private interpretations of the scripture. And sure there could not be a more certain sign of a desperate cause, than when a person dares not trust it to any other judge but himself.

For my part, though we were even to suppose that the church of God might be mistaken in her judgment, I had rather err, if such a thing were possible, with the
church

church of God, by an humble submission to her judgment and authority, than light upon the truth, by following my own private opinion in opposition to her doctrine. Because even in the supposition that the church of God were not infallible, her judgment nevertheless would carry with it the greatest weight of authority of any upon earth, and consequently that error would be innocent in the sight of God, into which any man should fall by humbly following the church, because in so doing he would act agreeably both to the ordinance of God, by which we are commanded to hear the church and her pastors, and to the dictates of right reason as well as religion, in following the best and surest means of coming at the truth; whereas a man in following his own private opinion against the church, could never be justified in the sight of God: For nothing but arrogance and self-conceit could ever make a man think that he has more light than the whole church, in which there are always so many eminently holy and eminently learned men. So much have catholics the advantage over all sectaries, by following church-authority preferable to private judgment.



CHAP. III.

Arguments in favour of the old religion from antiquity, fathers, apostolical tradition, and perpetual succession of the church's doctrine.

SECT. I.—ANTIQUITY.

ONE of the chief means by which we may find out, amongst many disagreeing sects, which is the true church of Christ, is *antiquity*; which is wholly on the catholic's side. *Remove not the ancient land-mark*, says the

the wise man, Prov. xxii. v. 28. *which thy fathers have set.* And Jeremiah vi. v. 16, *Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls,* Deut. xxxii. v. 7. *Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.* Antiquity must certainly be a strong argument of truth, in matters of religion: Since truth is always more ancient than error; and christian truth established by Christ himself, with an express promise of his powerful presence and assistance for the maintaining the same till the end of the world, St. Matt. xxviii. v. 19, 20, can never be overcome by error. All novelty in matters of faith and religion falls under the anathema of the apostle, Galat. i. v. 8, *Though we, or an angel from heaven, preach any other gospel to you, than that which we have preached to you, let him be accursed.* Which curse falls upon all those that preach a new doctrine, a new religion contrary to that gospel, i. e. to that faith, in which the children of the church have been trained up by the apostles and their successors the pastors of the church. Hence the holy fathers always give this mark of antiquity as a certain rule to find out between two contending parties which is the true church of Christ. As may be seen in Tertul-
 lian de Præscript. c. 31. Clement of Alexandria, l. 7. Stromat. St. Jerome in his Dialogue against the Lucif-
 erians, &c. Nor do they speak of a pretended antiquity, which all heretics claim, who are for skipping over the times immediately preceding their revolt from the church, and appealing to the first centuries. For such an anti-
 quity as this is always a matter of dispute, and therefore no certain rule to end disputes. But they speak of an

antiquity uncontestable and obvious to every vulgar eye, by which they will have any one of the people clearly discern which is the true religion, by seeing which had a visible being in the world before the other was ever thought on. *Olim possideo, prior possideo*, was *Tertullian's* plea against all heretics; and it is ours against all modern sectaries. Our possession is of ancient standing; it is of elder date. Our religion is the *old religion*. It is the *old religion* of *England*, the very walls can witness it: it is the *old religion* of all *Christendom*; all kind of monuments attest it; our very enemies cannot deny it. *Protestancy* came not into the world till fifteen hundred years after Christ; therefore it came into the world fifteen hundred years too late to be the religion of Christ. See *Unerring Authority*, p. 51, 52, 53.

SECT. II.—THE FATHERS.

THE *ancient fathers* are wholly on the catholic side; which will appear evident to any unprejudiced mind, by the following considerations.

First, Many protestants have confessed, that in the chief points of controversy debated between us and them, the fathers are on our side; as may be seen in Mr. *Brerely's Protestant Apology*, Tract 1. Sect. 3. proved at large from the testimonies of the most learned protestant divines. Now this they would never have confessed, if it had not been undeniably evident: since nothing could make more against the protestant cause, than to have been so long ago condemned by those great lights of antiquity; who were certainly much better qualified, (by their perpetual study of the scripture, their eminent learning and sanctity, joined to their being so much nearer the fountain head of apostolical tradition) for the understanding the word

word of God, and for the knowledge of all christian truths, than any modern reformers can pretend to be.

Secondly, Many of the first and most eminent protestant divines have been very free in censuring the fathers, and expressing a contempt of them; which they would never have done, if they had not been convinced that the fathers were no friends to their reformation. Thus *Luther*, in the conclusion of his book against Henry VIII. 'I do not concern myself what *Ambrose*, *Augustin*, counsils and practice of ages say.—I know them so well, as to have declared against them.' Tract. 2. edit. *Witemb.* 1562. fol. 847. And again, 'I care not a rush if a thousand *Augustins*, a thousand *Cyprians*, a thousand of King *Harry's* churches stood against me,' fol. 344. And in his book *de Servo Arbitrio*, 'What signifies it to depend upon the authority of the ancient fathers, revered for so many ages? were they not also blind? fol. 480. 2.' Thus *Calvin*, in many places of his institutions, freely declares against the fathers. See l. 2. c. 2. § 4. l. 3. c. 3. § 16. c. 4. § 30. c. 5. § 10. l. 4. c. 12. § 27. c. 13. § 16, 17. c. 17. § 39. c. 18. § 11. Thus *Melancthon*, in his preface to the second tome of *Luther's* works, in the last page but two, plainly signifies that the third, fourth, and fifth century, in which the fathers chiefly flourished, stood already in great need of reformation. *Origenica Aetas*, &c. And writing on 1 Cor. 3. (*Quarta Parte Operum*, p. 218. *Witemb.* 1564.) he charges the ancients with introducing Popish innovations, from the very beginning, Statim initio. Thus *Illyricus* and his associates, the century writers of *Magdeburg*, in every century, charge in a manner all and every one of the fathers with Popish errors, not sparing even the second century, in which the disciples of the apostles were yet alive. 'Although

‘ this age, *say they*, col. 55. (Basle 1560) came very near
 ‘ the apostles time, yet the doctrine of Christ and his
 ‘ apostles began to be very much obscured.’ See chap. 1.
 col. 1. Thus *Peter Martyr*, the great reformer of *Eng-*
land, in his book of *Vows and Celibacy*, against Dr. *Smith*
 (*Basile* 1559) after labouring hard to lessen the credit of
 the fathers, concludes, p. 476, ‘ As long as we shall stand
 ‘ by councils and fathers, so long shall we remain in the
 ‘ same errors, viz. of Popery.’ Thus Mr. *Whitaker*, in
 his book against the Jesuit *Duraus*, p. 423. *London*, 1583,
 tells him, *your Popish religion is packed up of the errors of*
the fathers. Thus Dr. *Humphreys*, in *Jewel’s Life*, *Lon-*
don, 1573. p. 212. censures this *Hector* of our *English* pro-
 testants for appealing to the councils and fathers of the
 first six ages; and tells us, ‘ that it is the part of the saints
 ‘ (*of the reformation*) to demand, what have we to do with
 ‘ fathers, with flesh and blood?’ Thus Archbishop *Whit-*
gift, in his Defence against *Cartwright* the puritan, tract.
 8. p. 473. *London* 1514. ‘ How greatly were almost all
 ‘ the bishops and learned writers of the *Greek* church,
 ‘ yea and the *Latins* also, for the most part, spotted with
 ‘ doctrines of free will, of merits, of invocation of saints,
 ‘ and such like! Surely you are not able to reckon, in
 ‘ any age since the apostles time, any company of bishops
 ‘ that taught and held so sound and perfect a doctrine in
 ‘ all points as the bishops of *England* do at this time.’
 It is thus these gentlemen glory to have reformed the
 doctrine of all the fathers, even of those which they call
 the purest ages of the church.

Hence the ingenious Mr. *Napier*, writing upon the
 Revelation, prop. 37. p. 68, tells us, ‘ That from the year
 ‘ of Christ 316 (*that is*, 9 years before the great Council of
 ‘ Nice) the anti-christian and papistical reign hath be-

'gun, reigning universally and without any debatable 'contradiction, 1260 years.' And p. 191, that during the second and third age also 'the true temple of God, 'and light of the gospel was obscured by the *Roman Antichrist* himself.' Which is plainly giving up all the fathers for anti-christian *papists*. And Bishop *Dudetb*, in his Epistle to *Beza*, (as his words are quoted by *Beza* himself in the first of his Theological Epistles, *Geneva* 1475) says, 'If that be the truth which the ancient fathers have 'with one accord professed, it must be owned that this truth 'will be wholly on the papist's side.' *Si ea veritas est, quam veteres Patres mutuo consensu sunt professi, ea a Pontificiis tota stabit.*

Thirdly, the holy fathers with the church of their times, have impugned and condemned for *heresy*, several of those tenets which have been since embraced by the reformation; for instance, that doctrine of the *Novatians*, that the church has not power to absolve sinners; of *Aerius*, that the prayers of the living do the dead no good; of *Vigilantius*, that the invocation of saints, and the veneration of their relicks is superstition and idolatry; of the *Donatists*, that the visible church of Christ, spread through the world, had failed, &c. Is it likely then that the fathers could ever approve a reformation, the first authors of which they must needs have looked upon as condemned heretics?

Fourthly, The fathers, in defending the church against ancient heretics, have made use of the self same weapons, which catholics employ at present against all modern sectaries; such as 'antiquity, consent of nations, apostolical succession and lawful mission, communion with the chair of *Peter*, the name of catholic, church authority, &c.' Witness *Tertullian's* book of *Prescriptions*

against heresies; *Vincent of Lerines*, his *Commonitorium*; *St. Augustin's* book against the Epistle of *Manichæus*, called *Fundamentum*, c. 4. his book of the Unity of the Church, &c. Therefore the fathers, without quite changing all their principles, could not possibly be *protestants*.

Fifthly, The reformation was set on foot by instruments whom the fathers could never have embraced, as men divinely raised for restoring God's truth; because almost all of them broke through the strictest bonds of religious vows at their commencing reformers: Which was a proceeding that the fathers could not look upon but with horror and indignation. 'The breach of a religious vow of chastity, *says St. Augustin, Lib. de Bono Viduitatis*, c. 11. is worse than adultery.' 'And though you call it marriage a thousand times,' *says St. Chrysostom (ad Theodorum lapsum)* 'yet I maintain it is as much worse than adultery, as God is greater and better than mortals.'

SECT. III.

Apostolical tradition and perpetual succession of doctrine.

APOSTOLICAL Tradition is also wholly on the catholic side, by the rules which the ancients have given to know and discern apostolical traditions by.

The first rule is that of *Tertullian* (*de Præscript. c. 28.*) 'Quod apud multos unum invenitur, non est erratum, sed traditum. That which amongst many (*Christian Churches spread far and near throughout the world*) is found one and the same, is no error, but a tradition. And let any one dare, *says he*, affirm that they were in an error who begun this tradition.' By this rule we are assured, that all those doctrines, which were maintained with one accord by all christian churches before the reformation,

or by as many of them as had any pretensions to antiquity, as *Roman Catholics, Greeks, Armenians, Jacobites, Maronites, Nestorians, Ethiopians, &c.* were apostolical traditions. Now such were all or most of those points in which catholics differ from protestants. For all those christians before the reformation (as they do to this day) offered up the *mass* as a sacrifice for the living and the dead; believed the real presence of the body and blood of Christ in the blessed sacrament, held seven sacraments, invoked the saints, prayed for the dead, had a veneration for relicks, images, &c. Therefore, as it is not likely that so many different and distant churches (some of which have been divided by schism from the *Roman* church these 1300 years) should *all err*, as *Tertullian* words it, *into one faith*; those points in which they all agree must needs be *apostolical traditions*. See the authentic testimonies of the agreement of these churches with us, in the fore-mentioned articles, in *Monfieur Arnaud's Perpetuite de la Foy*, &c. in his *Reponse General*, and in the additional volumes of the *Abbe Renaudot*. The testimonies also of protestants bearing witness to this their agreement, in *Unerring Authority*, preliminary the 5th.

The second rule for finding out *apostolical traditions*, is gathered out of *St. Augustin* (l. 2. *de Bapt.* c. 7. l. 4. c. 23. and l. 5. c. 33) which is this, 'Whatever is found
' to have been held by the universal church throughout
' the world, and not to have had its beginning from any
' ordinance of bishops or councils, but to have been prior
' to any such ordinance, that same is to be esteemed a tra-
' dition of those by whom the church was first established,
' that is, of the apostles of Christ.' By this rule this great doctor proves against the *Donatists*, that baptism given by heretics ought not to be reiterated, because of the ancient
custom

custom of the church, which received their baptism : And by this same rule, catholics, with much greater evidence, maintain the doctrines and practices of the church, which modern sectaries have protested against, to be indeed *apostolical tradition*, by reason of the long possession they have obtained throughout all *Christendom*. A possession which they have not acquired by any ordinances of councils, but have had antecedently to any such ordinances ; and which they quietly enjoyed, long before it was contradicted by any man, which was certainly the case of the *sacrifice of the mass, of prayers for the dead, of the invocation of saints, &c.* Therefore these are certainly *apostolical traditions*.

The third rule is that of St. *Irenæus* in his third book against Heresies, *chap. iv.* And of *Tertullian*, in his book of Prescriptions, *chap. xxxii. and xxxvii. viz.* That to discern what *traditions* are *apostolical*, and what not, we must have recourse to the churches founded by the apostles, and learn from them what the apostles taught. For as by their testimony we know what *scriptures* are *apostolical*, and what not ; so by their testimony we are to know what *traditions* are *apostolical*, and what not. So that those *traditions* are to be esteemed *apostolical*, which have been delivered as such by the churches founded by the apostles ; amongst which *the greatest and most ancient*, according to St. *Irenæus* in the same place, is that of *Rome*, founded by *the two most glorious apostles Peter and Paul*, to which church, by reason of its more powerful principality, ‘ all must
 ‘ have recourse ; and in which the apostolical tradition
 ‘ has always been preserved by those that are in every
 ‘ place. A happy church, says *Tertullian*, *chap. xxxvi.*
 ‘ in its condition, to which the apostles bequeathed their
 ‘ whole doctrine with their blood.’ This rule is certainly well grounded : Because as our Lord by himself, and by

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his holy spirit, certainly taught his apostles all truth: So his apostles by his commission certainly delivered all that he taught to the churches which they founded. So that these are certainly the best qualified to be witnesses of what the apostles taught, which are the things we call *apostolical traditions*. By the application of this rule, as well as of the two former, to our modern controversies, the Old Religion must certainly gain her cause against all sectaries; because it is publicly notorious to all the world, that when the present differences in religion first began, all apostolical churches with one accord received, held, and maintained those doctrines and practices for apostolical traditions, which are now rejected and impugned by the pretenders to reformation.

Against these rules our adversaries object, that all the churches founded by the apostles, and in a word, all Christendom quickly forsook or corrupted the doctrine of the apostles, and went astray into error, superstition and idolatry; and therefore there was a necessity for their reformation, which, if we will believe them, was nothing else but bringing back again the primitive doctrine, which had possession of the church before she was corrupted with popery.

This impious pretence, upon which the whole reformation is grounded, is demonstratively confuted by all those texts of scripture quoted in the first chapter; which assure us that the church founded by Christ should never be corrupted by damnable errors. It is also infinitely injurious to Christ, in giving Satan so early a victory over his kingdom. It makes the state of the church of the New Testament far more wretched than was that of the synagogue, even in the worst of times. For whereas we do not find in any part of the History of the Old Testament,

ment, that the whole people of God, that is, all the twelve tribes of *Israel* at once, ever went astray for one half century together, without being reclaimed and returning to their duty; and never so universally, but that there always remained priests and prophets exempt from the general corruption; this unhappy reforming system pretends, that the whole church of God of the New Testament, 'laity and clergy, learned and unlearned, all ages, sects and degrees of men, women and children of whole Christendom, were at once drowned in abominable idolatry, of all other vices the most detested by God, and damnable to man, and that for the space of 800 years and more.' *Hom. of Peril of Idolatry, Part. III.*

But, for the more fully confuting this groundless system, which pretends that the primitive christians were protestants, till their successors introduced popery; and to demonstrate the perpetual succession of the catholic doctrine from the apostles, I shall borrow the words of a modern writer upon this subject, which seem to me to put the matter out of all dispute.

"If the faithful in the first centuries were protestants, when and how did their posterity become papists?" (For papists they certainly were, when *Luther* undertook to reform the church's doctrine, *Anno 1517*; and had been so for many hundred years.) "In what year of the Lord did this popery first creep into the church? Who was the first author of it? In what place was it first broached? What opposition did it meet with at its first appearance, from the zeal of the pastors of the church? What disturbances did it cause? What books were writ on this occasion, what councils held, &c.? Or was this the only change in religion, the only heresy, which crept into the world without au-

thor,

“ thor, without date, without disturbance, without re-
 “ sistance ; so that the whole world, by a strange revolu-
 “ tion from protestant become papist, though no one
 “ knows how, nor when ?

“ We can trace up protestancy to the very year, in
 “ which it was first broached, viz. 1517, we can name
 “ the day when their first preacher laid the foundations
 “ of their religion (by his first sermon at *Wittenberg*
 “ against indulgencies) at which time we could have said
 “ to them with truth, *Your profession had no being yester-*
 “ *day*. We can tell the author, the place, the first and
 “ chief abettors of their doctrine; the disturbances it
 “ caused ; the resistance which it met with ; the books
 “ written on both sides, &c. We can do the same with
 “ regard to *Arianism*, and all other heresies or innovations
 “ in religion. Let our adversaries do as much for us,
 “ or not accuse us of innovation. Let them name the
 “ Pope or Bishop of *Rome* for these 1700 years, that
 “ brought into the church a religion different from that,
 “ in which his immediate predecessor both lived and died.
 “ Which, as they certainly cannot do, is a plain demon-
 “ stration that the faith of the church of *Rome* was never
 “ changed.

“ I would here willingly enquire of these gentlemen,
 “ who would persuade us that *protestancy* was the religion
 “ of the first ages, and that there was a time when the
 “ whole church was *protestant* ; whether these ancient
 “ *protestants*, at the first appearance of popery, all unani-
 “ mously agreed to embrace it ; or whether a great part
 “ of them stuck out, and remained steady to their ancient
 “ faith ? If a great part of them stuck out, and conti-
 “ nued steady to the *protestant* religion, what disputes did
 “ this diversity of sentiments produce ? What books
 “ were

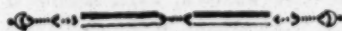
“ were written *pro* and *con*, as always happens on such oc-
 “ casions? If all at once were bewitched into an unani-
 “ mous agreement in popery, why may we not expect
 “ that all the inhabitants of this island should one of these
 “ days go to bed *protestants*, and arise *popists* the next mor-
 “ ning: Since it is much more probable, that such a sud-
 “ den and universal change should happen in one nation,
 “ than that it should happen through the whole world?

“ I know our adversaries will say, that *popery*, as they
 “ call it, was not all brought into the church at one time,
 “ but by degrees: That *prayers for the dead* were intro-
 “ duced in the second or third century; *invocation of saints*
 “ in the third or fourth; and so of the rest. But this re-
 “ ply does not at all lessen the force of our argument; as
 “ may be easily made to appear in the aforesaid instances
 “ of *prayers for the dead*, and *invocation of saints*. *Prayers*
 “ *for the dead* are laid aside in all the reformed churches,
 “ as vain and superstitious; though they cannot but ac-
 “ knowledge, that in the third century, at least, and
 “ downwards, they were maintained and practised by the
 “ universal church.—And *Aerius*, as we learn from St.
 “ *Epiphanius*, Hær. 75, and St. *Augustin*, Hær. 57, was
 “ in the 4th century ranked amongst the heretics for pre-
 “ suming to say, *That the prayers and alms of the living*
 “ *did the dead no good*. Now if there ever was a time
 “ when the primitive christians were protestants in this
 “ particular, so as to be convinced that *prayers for the*
 “ *dead* were vain and superstitious: If this, I say, was the
 “ notion of the christians of the first and second century,
 “ how was it possible that their immediate successors in
 “ the third century should so unanimously embrace this
 “ practice; should reckon it amongst their most ancient
 “ traditions? (*Tertullian de corona militiæ*, c. 3.) And
 “ that

“ that the first man that offered to oppose it in the following age, should, upon that account, be condemned as an heretic? Especially since our adversaries must acknowledge, that in the third and fourth century the church was well stocked with prelates, both learned, and zealous against all novelties, that would never have sat still and tamely suffered the *depositum* of faith to be corrupted by any man.

“ In like manner as to the *invocation of saints*, which many protestants accuse of downright idolatry; it is confessed by their best divines to have been the doctrine and practice of the fathers, at least in the fourth century and downwards. It is confessed, says Mr. *Thorn-dike*, in *Epil. P. 3. p. 358.* that the lights both of the Greek and Latin church, *St. Basil, St. Gregory Nazianzen, St. Gregory Nyssene, St. Ambrose, St. Jerome, St. Augustin, St. Chrysostom, St. Cyril of Jerusalem, St. Cyril of Alexandria, Theodoret, St. Fulgentius, St. Gregory the Great, St. Leo*, and most, or rather all after that time, have spoken to the saints, and desired their assistance. Now if there ever was a time, in which the primitive christians were protestants as to this article; and in which they believed, as protestants now do, that the invocation of saints was superstition and idolatry; how was it possible, that all on a sudden, the whole current of the fathers in those times of learning, zeal and piety, should all run into this practice, without resistance from any one, but such as were condemned heretics, *Ennomius, Vigilantius, and Faustus*? Certainly these great lights of antiquity were better qualified to know what was the doctrine of their immediate predecessors, than modern protestants at the distance of 1400 years can pretend to be: And it is no less certain, that they were

“not capable of taking up any practice, if they had known
 “that their forefathers abhorred it as superstition and
 “idolatry.” *Unerring Authority*, p. 160, 161, &c. The
 like may be said with regard to all the other points of
 modern controversy, in which the adversaries of the
 church charge her with having altered and corrupted the
 ancient faith. And indeed a person must be a stranger
 to church-history (in which we see by so many instances,
 how tenacious the generality of christians have been in
 every age of the faith, in which they were brought up;
 and what disturbances have been caused, as often as the
 least point of the church’s doctrine has been called in ques-
 tion) that can imagine that all or any one of the articles
 of the primitive faith could ever be altered, without great
 opposition and disturbance; much less so insensibly, as
 that no body should be able to tell how, when, or by
 whom the alteration was made. For the antiquity of the
 catholic religion in these nations, the reader may, if he
 please, consult *Unerring Authority*, preliminary the fourth.



CHAP. IV.

*Arguments in favour of the Old Religion, from the nature of
 heresy and schism.*

HERESY, according to Catholics, is ‘an obstinate
 ‘adhesion to any error contrary to divine revela-
 ‘tion, duly proposed to our belief by the church of God;
 ‘that is, contrary to what God has taught, and the church
 ‘holds to be a revealed and apostolical truth: Or, a wilful
 ‘separation from the doctrine of the catholic church in
 ‘matters of faith. According to protestants, it is an ob-
 ‘stinate defence of error against a NECESSARY or FUN-

‘DAMENTAL

'FUNDAMENTAL article of christian faith.' But the ancient church knew nothing of this distinction; and therefore condemned all for heretics that dissented from her doctrine, whether the articles in which they dissented were of the number of those, which these gentlemen call fundamental, or no. And certainly 'an obstinate defence of error against any article which God has taught,' must needs be a damnable sin: And what sin is it, if it be not *heresy*? And who shall be judge in these cases, what articles of christian faith are necessary to be believed, if not the church of God, which proposes them to our belief?

Schism, according to catholics, 'is a wilful separation from the unity and communion of the church, and the subordination due to church-governors. According to protestants, it is a CAUSELESS separation of one part of the church from another.' But who shall be judge whether the separation be causeless, or no? Or can there be a just cause for a separation from the catholic church, with which Christ has promised to abide for ever? St. Matt. xxviii. v. 19, 20.

Now the children of the *Old Religion* are very secure, that in adhering to their church-guides, they are neither guilty of *heresy* nor *schism*. They cannot be guilty of *heresy*; because they hold nothing contrary to the definitions of the church, or to the word of God, as interpreted by the greatest authority upon earth, viz. that of the church of God. Much less can they be guilty of *heresy*, according to the protestant notion of *heresy*, viz. of error in *fundamentals*; since our very adversaries are obliged to acknowledge, that our church does not err in *fundamentals*.

Besides, *heresy* according to the scripture is a damnable crime, Gal. v. v. 20, 21. Titus iii. v. 10, 11. 2 St.

Pet. ii. v. 1, 2. St. Jude v. 13. The malignity of which consists in wilfully refusing to believe that which God has taught, after it has been duly proposed to our belief, by such an authority, and upon such grounds, or motives of credibility, that it would be highly imprudent to doubt that God has taught it: In which case the refusing to believe, is highly injurious to God, by calling in question his truth. Now catholics are very sure they are guilty of no such crime as this; because they refuse to believe no one revealed truth, which by a sufficient authority and upon due grounds is proposed to their belief: And in all those things in which they believe differently from other christians, they have on their side the greatest authority upon earth, and the strongest motives of all others to convince them that what they believe is the same as God has taught.

Moreover, the root of all *heresy* is pride and conceit of a man's own judgment, which he prefers to all other authority; for an humble man can never be a *heretic*. Therefore the followers of the Old Religion, who walk in the humble way of submission to church authority, and take up nothing of their own invention, or upon any presumption of their own judgment, but follow their guides of divine appointment, can never be guilty of the sin of *heresy*.

Again. The chief points of the doctrine of the Old Religion, which are accused by our adversaries as *grievous* and *pernicious errors*, were certainly held long before their pretended *reformation*, by the whole *eastern* as well as *western* church; and consequently the holding of them could be no *heresy* at that time, when they were held by the *universal church*, which (as the most learned protestant divines allow) never falls into *heresy*. Now if the holding of these

these articles was not *heresy* then, I would gladly know what can make it *heresy* at present? Not the word of God, which was the same then as it is now. Nor any new declaration of the word of God, or definition of church or council; because the most authentic, and most universal that has been since, has been on the side of the Old Religion.

And as we are secure against *heresy* by following the *Old Religion*, so are we also against the guilt of *schism*: Because we never broke off from the communion of any more ancient or superior church, or withdrew our obedience from any church-governors, keeping within the bounds of a due subordination to our superiors. Now as *rebellion* in the state, so *schism* in the church can only be when a lesser, or at least an inferior part, separates from the greater or superior; which, as I have said, was never our case, who never went out from any greater or superior church; but in all divisions of religion, that ever yet have been, we have always had at the time of the beginning of such division, both a majority of number, and a pre-eminence of dignity and authority with respect to those that have been divided from us. We are the great body of christians descending from the apostles, from which all other sects at their first beginning separated themselves; and whose authority they all acknowledge before the separation. Therefore we cannot possibly be *schismatics*.

If it be objected, that the guilt of *schism* lies at our door, for giving cause to it, by insisting upon terms of communion which could not in conscience be complied with, and casting out of our communion all those that refused to concur with our innovations: We answer first, that it has always been the method of all *schismatics* to

F 3

charge

charge the church with giving cause to the *schism*. 2dly, That the pretence of *conscience* against church-authority is also an old threadbare cloak, by which all heretics and schismatics have sought to cover their obstinacy and pride: And that it has also been the way of all *innovations*. 3dly, That the church governors have been authorized by Christ to be *judges* in these cases, *St. Matt. xviii. v. 17.* and to cast out of the communion of the church such as obstinately refuse to hear and obey them. 4thly, That even supposing the case of an *unjust excommunication*, the person excommunicated is not hereby authorized to set up altar against altar; nor does the *excommunicator* thereby forfeit all authority, or become a *schismatic*. 5thly, That the person excommunicated, is not a competent judge of the justice or injustice of the sentence of his superiors. 6thly, That in case of modern sectaries, they did not stay till they were cast out of the church, but run out of it of their own accord, and enticed as many as they could to come out after them. In fine, that at the time when the division began, we only continued where we were, in the terms of communion which had been fixed long before; therefore they broke off from us, not we from them: As the ship breaks loose from the shore, not the shore from the ship; because the shore continues just where it was. From all which it is visible, that the guilt of schism is not on our side.

Besides, the professors of the Old Religion wear none of the badges, whereby scripture and antiquity will have us know and distinguish heretics and schismatics. Such as, ' Preaching without being sent, *Jerem. xxiii. v. 21.* ' *Rom. x. v. 15.* *Heb. v. v 4.* Not entering into the ' sheepfold by the door, but climbing up another way, ' *St. John x. v. 1.* Going out of the established church,

and

‘ and the communion of the undoubted successors of the
 ‘ apostles, 1 St. *John* ii. v. 19. Separating themselves,
 ‘ St. *Jude* v. 19. Causing divisions and offences contrary
 ‘ to the doctrine which the children of the church have
 ‘ learnt, *Rom.* xvi. v. 17. Preaching to them a new gos-
 ‘ pel, *Gal.* i. v. 8, 9. Wolves in sheep’s cloathing, but
 ‘ easily known by their evil fruits, St. *Matt.* vii. v. 15, 16.’
 Perpetually chopping and changing, and varying from
 ‘ their own rules, *Tertullian* de Præscript, chap. 42. Ri-
 ‘ sing long after the church from which they separated
 ‘ themselves, *Tertullian*, *ibid.* chap. 31,’ where he gives
 us this rule to distinguish heretics by as a sentence that
 shall stand for the condemnation of all future heresies.
 ‘ Id esse dominicum & verum, quod est prius traditum; id
 ‘ autem extraneum & falsum, quod est posterius immissum.’
 That is of the Lord and is true, which was of elder date;
 but that is foreign and false which came in later.

Now as it is evident that none of these marks of error
 and schism agree to the Old Religion and its professors,
 so it is visible that they have all been found in every one
 of the modern sects: Who, all, from their very first set-
 ting out, preached without any mission, either *ordinary*
 from the church, or *extraordinary* from God; (of which
 mere hereafter) and consequently did not *enter into the*
sheepfold by the door: They all went out and separated
 themselves from the ordinary succession of the church;
 ‘ caused divisions and offences, preached a new gospel;’
 fell out immediately amongst themselves; and have ever
 since been daily varying in their doctrine, and uncertain
 what they would be at; In fine, have all from the very
 beginning brought forth such fruits, as could never
 spring from a good tree; of which also we shall say more
 hereafter.

But

But setting all this aside, it is easy to prove the guilt of *schism* upon them all, from this plain matter of fact. At the time of their first origin, when they separated themselves from the *Roman* church, they did not embrace the communion of any other church then in being; but stood all alone upon their own bottom, divided from all churches upon earth, which was confessedly *Luther's* case, about the year 1517. Therefore if at that time there any where was a true church of Christ upon earth, (as there always is, if the scripture and creed be true) the first authors of all these sects originally separated themselves from the true church of Christ, wheresoever or which soever she was; because they separated themselves from all churches pure or impure, which had any being upon earth before their time, and consequently they were all guilty of *schism*.

Neither is it much harder to prove the guilt of *heresy* upon them all. Because from their very first setting out they all obstinately maintained sundry doctrines condemned by the universal church, as heretical and contrary to divine revelation, many ages before. Now that which is once *heresy*, is always *heresy*; as that which is once truth, is always truth.

Nor is there indeed any rule by which the ancient or modern *Arians*, for example, can be proved to be heretics, but what will prove the same with regard to the sectaries of these days: Both the one and the other were and are willing to be judged by the scriptures as interpreted by themselves: Both the one and the other have been condemned by the scriptures as interpreted by the church. Therefore either both are heretics, or neither.

CHAP. V.

Arguments from the creed.

IN the apostles creed we make a profession of believing,
 ' the holy catholic church, the communion of saints ;
 ' and in the *Nicene* creed the one catholic and apostolic
 ' church.' ' These two creeds' (together with that of St.
Athanasius) ' ought thoroughly to be received and be-
 ' lieved, says the 8th of the 39 Articles, For that they may
 ' be proved by most certain warrants of holy scripture.'

Hence it is easy to form this argument in favour of
 the *Old Religion*. The whole creed, and every article
 thereof, must be always true ; ' as being thoroughly to be
 ' received and believed by all christians at all times, and
 ' proved by certain warrants of holy scripture,' which at
 no time can be false. Therefore Christ must always have,
 and had always a true church upon earth, as well before
 the reformation as since. And this church always was,
 always is, and always shall be, as it is professed in the
 creed, *one, holy, catholic, and apostolical*; and consequently
 always *orthodox* in her faith. For how can a church be
holy, if her doctrine, or practices authorised by her doc-
 trine, be *superstitious* and *impious* ? How can she be *ca-*
tholic, (which word, according to the use of all ages,
 signifies not only *universal*, but also *orthodox*) if her be-
 lief be *unorthodox* ? How can she be *apostolical*, if she
 condemns what the *apostles* taught, and teaches what they
 condemned ? How can she be the *communion of saints*, as
 is also professed in the creed, if the terms of her com-
 munion be unlawful and wicked ?

The belief therefore of the church of Christ, not only
 as *actually being*, but also 'as being at all times *holy, ca-*
tholic and *apostolical*, and consequently as being always
orthodox

orthodox in her doctrine, is, and has been in all ages an article of the creed ; and therefore a *fundamental point* of christian faith. See Bishop *Pearson's* Expof. of the Creed, edit. 4. p. 335, 341, and 342. Mr. *Thorndike* in his *Letter concerning the present State of Religion* : and Archbishop *Laud*, p. 142.

The consequences, which flow from the premises, are, First, that the church of Christ could never stand in need of a reformation of her faith. 2dly, That all pretenders to such a reformation were guilty, not only of a *schismatical* presumption in separating themselves from a church ever *holy* and ever *orthodox* ; but also of an *heretical* error against a fundamental article of the creed. 3dly, That none of these pretenders to reformation, at their first setting up their religion, could say the creed without telling a lie, when they came to that article, ' I believe in the ' *holy catholic church, the communion of saints.*' For how could they that charged all *churches* upon earth with *wicked errors*, believe a *holy catholic church* ? Or, how could they pretend to believe the *church*, when they made themselves wiser than the *church* ? 4thly, That no modern sectaries can have any share in that *church*, which we profess in the *creed*, because the very foundation of their religion gives the lie to the *creed* : For the whole fabric of their religion is raised upon the pretence of the *whole church's* having gone astray from the gospel of Christ ; which is a notion directly opposite to that *perpetual orthodoxy* which is most certainly implied in this article of the creed, ' I believe the *holy catholic church.*' 5thly, That the *Old Religion* alone can be that ' one, holy, ' *catholic and apostolic church,*' which in the creed is proposed to our belief.

CHAP. VI.

Arguments in favour of the Old Religion, from the marks or properties of the church set down in the creed.

THE marks or properties of the true church, according to the apostles and *Nicene creed*, are these: She is *one*, she is *holy*, she is *catholic*, and she is *apostolical*. Of which we shall treat in order.

SECT. I.—*Unity of the church.*

THAT the true church of Christ is always *one*, and can be *but one* in her faith and communion, appears from many texts of scripture. Song of Solomon. vi. v. 9, 10, ‘My dove, my undefiled is BUT ONE—fair as the moon, clear as the sun, terrible as an army with banners.’ St. John x. v. 16, ‘Other sheep I have, which are not of this fold, (*viz.* the *Gentiles*, who were then divided from the *Jews*) ‘them also I must bring, and they shall hear my voice, and there shall be ONE FOLD and ONE SHEPHERD.’ Ephes. iv. v. 4, 5, ‘There is ONE BODY, and ONE SPIRIT, as you are called in ONE HOPE of your calling; ONE LORD, ONE FAITH, ONE BAPTISM. Rom. xii. v. 5, ‘We being many are ONE BODY in Christ, and every one members, one of another.’ St. John xvii. v. 20, 21, Neither pray I for these alone, (*the apostles*) but for them also that shall believe in me through the word, that they all may be ONE.’ Nor could the church or kingdom of Christ, as we have already taken notice, long subsist without this *unity*. ‘For every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand.’ St. Matt. xii. v. 25.

Hence, where this *unity* is wanting, it is a certain mark that

that the true church of Christ is not there. And consequently that scheme of many protestants must fall to the ground, which maintains, that the church of Christ is not in *one only communion*; but is a collection of many disagreeing sects divided from each other in faith and communion: For here is no *unity*, and consequently, this cannot be the true system of the church of Christ, which, according to the scripture and creed, is *ever one*.

For the same reason the *reformation* in general, or the *reformed church* taken in that latitude as to comprize the whole collection of *protestant* sects, cannot be the true church of Christ; because it wants this mark or property of *unity*. *Luther* to his dying day looked upon the *Zuinglians*, and all that denied the real presence, as heretics and aliens from the church of God. (See his lesser *Confession*, and his *Theses* against the *Levanists*, t. 7. fol. 503. 2.) His followers have inherited the same notions to this day with regard to the *Calvinists*. The church of *England* *protestants* look upon the *dissenters* as schismatics; and the *dissenters* avoid the communion of the established church, as not sufficiently purged from superstition and idolatry, Can this be the *one fold* of Christ? or can his sheep run so many opposite ways?

Nay, so far are *protestants* in general from this *unity*, which is one of the marks of the true church of Christ, that there are scarce the least footsteps of it to be found in any one sect or denomination of them: For pick out which you please of these sects, and examine into their whole system of faith, and you will find no agreement either with one another, or with the first authors of their sect. Insomuch that, as experience teaches, if you go to consult any two ministers, it is great odds they do not both agree throughout in their notion of religion; and

and neither the one, nor the other with the first reformers, whose systems they have all forsaken. Nor are their disagreements in matters of small moment, but of the highest importance: Some in every sect are *Arians* with relation to the Trinity; many are *Latitudinarians*; great also are their differences with relation to 'church-government, church-authority, the necessity and nature of the sacraments, the presence of the body and blood of Christ in the Lord's supper; free-will; predestination; the state of souls departed; the necessity of faith in Christ for salvation; lay baptism,' &c. The last of which controversies, as it is decided by most of the modern divines of the *English* protestant church, unchristens, and consequently un-churches not only all the *dissenters* at home, but also all their protestant brethren abroad, that is, all the *Lutherans* and *Calvinists*; who having no bishops, consequently, in the system of those divines, have no other ministers than mere laymen.

Nor is there any way left among *protestants*, for their church to put an end by her authority to these contests of her children; since they never can be persuaded that they are obliged to pay any greater deference to her decisions, than their forefathers, the first reformers, were to the decisions of the whole church then in being.

But how is it then with the catholic church, with regard to this *unity*, which is one of the properties of the true church of Christ? Why she is *one*, by the union of all her children in *one* faith, and *one* uniform profession of faith, unalterable and unviolable, *viz.* that published by *Pius IV.* in maintaining every article whereof all catholics throughout the world unanimously conspire. She is *one* by the union of all her children in *one* communion. And for the maintaining this *one* faith and

one communion, she has *one* visible head, and is guided by *one* church-authority, to which all her children are obliged to assent; and by which all disturbers of unity, and innovators in faith, are cut off from her society.

So that the followers of the Old Religion, in point of unity, have clearly many advantages above protestants. *1st*, Because all catholics agree in *one* confession or profession of faith: protestant churches could never yet agree in any *one* such confession. *2dly*, Because all catholics, however spread throughout the world, are in *one* and the same communion: protestants are divided into many separate sects, which refuse to communicate one with another. *3dly*, Because all catholics have *one* visible head of the church, *one* apostolic see, the centre of unity, (of which more by and by) to which all are subject, and in which all are united. Protestants, as the learned Sir *Edwin Sandys* long ago complained (*Relation of the Religions of the West*) ‘are as severed, or rather scattered troops, each drawing adverse way, without any means to pacify their quarrels; no patriarch, one or more, to have a common superintendence or care of their churches, for correspondence and unity; No ordinary way to assemble a general council of their part, &c.’ *4thly*, Because catholics embrace a *rule of faith* which must needs maintain them in *unity*, viz. *the word of God*, as interpreted to them by the church, to whose authority they all hold themselves bound to submit: So that if any dispute arise, when once the church has interposed her judgment, whosoever presumes to dissent, is no longer looked upon by catholics as one of their society, but as a heretic and a schismatic. Protestants on the other side maintain a *rule of faith*, which, human weakness considered, is utterly inconsistent with *unity* in religion, and cannot but be a perpetual

perpetual source of endless divisions. Such as the *scripture* or *word of God*, as interpreted by each one's private judgment. For when protestants appeal to scripture, as *the only rule of faith*, they do not mean the scripture, as interpreted to them by the church; for if they had gone by this rule, their reformation would have been stifled in the very cradle; much less do they mean the scripture as interpreted by any particular minister or preacher; but as interpreted by every christian of sound judgment, who has, according to the principles of the reformation, a right to interpret it for himself, and is no more obliged to follow the interpretation of *Luther*, for example, of *Calvin*, or of any other divine, synod, or church, if their interpretation seems not to him agreeable to the true meaning of *God's word* than they were obliged to follow the interpretation of the catholic church. Whosoever disallows of this *truly protestant rule of faith*, must condemn the reformation begun by a single man, in opposition to the whole world: And whosoever maintains this rule must consequently allow all those that steer by it to be *true protestants*, howsoever disagreeable their principles in religion may otherwise be, nay, though there were not two of them all, as we have said elsewhere, that agreed in any one single article, except this, of taking the *bible alone*, as interpreted by themselves, for their *rule of faith*. Which indeed is the only article in which they all agree, and the source of all their disagreements; so that there can be no hopes of their ever being united in *one body*, as long as they follow this *rule of faith*. So much have catholics the advantage over protestants in this point of unity.

As to the disputes amongst catholic divines, which our adversaries sometimes alledge, in order to disprove the

the unity of the church : It may suffice for an answer to this objection, to remark two things. *1st*, That these differences are never in matters decided by the church ; and consequently are only in matters of opinion, never in matters of faith. *2dly*, That these differences make no breach of communion ; and consequently divide not the *unity* of the church. Can protestants say as much of the differences that are amongst them, which have split their reformation into so many jarring sects, which have no communion one with another ?

SECT. II.

Communion with the See of Peter, the centre of unity.

ONE great means for maintaining the church in *unity*, was the institution of *one* chief pastor to have a superiority and superintendency over the rest ; that so all being subject to *one*, might be united in *one* centre : Upon this account, as the holy fathers have observed, our Lord made choice of St. *Peter*, to make him the chief and head among the apostles, ‘ that a head being constituted, says ‘ St. *Jerome*, (Lib. 1. contra Jovin.) occasion of schism ‘ might be taken away.’ Ut capite constituto schismatis tolleretur occasio. See also St. *Cyprian*, Lib. de Unitate Ecclesiæ, St. *Optatus* Lib. 2. contra *Parmenianum*, &c. In effect, nothing can be more evident from scripture, than that our Lord did make St. *Peter* the chief pastor of the church ; giving him a name that implied no less than a *rock* or *foundation-stone*, St. *John* i. v. 42, declaring that upon *this rock* he would build his church, St. *Matt.* xvi. v. 18. promising him ‘ the keys of the kingdom of heaven, with the chief power of binding and ‘ loosing, v. 19. praying for him that ‘ his faith might
not

not fail, and giving him the commission *to confirm his brethren*, viz. the rest of the apostles, St. *Luke* xxii. v. 31, 32. In fine, three times solemnly committing to his care all his *lambs*, and also his *sheep*, without exception, that is, his whole flock, St. *John* xxi. v. 15, &c. after having asked him, 'Dost thou love me more than these?'

And as our Lord was pleased to constitute one head among the apostles in the person of St. Peter, as the best preservative against schism, and the best form of church-government; so it is not in the least to be questioned, but that he designed the same form of government to continue in his church till the end of the world; and that St. *Peter's* prerogative should descend to his successors: For how can any christian imagine Christ should appoint a head for the government of his church, and maintaining of unity during the apostles time, and design another kind of government for succeeding ages, when there was like to be so much more need of a head? Consequently it must be granted, that St. *Peter's* supremacy was by divine institution to descend to his successors: And these successors are no others than the bishops of *Rome*. For neither has the church of God ever acknowledged any others, nor have any others claimed the title of St. *Peter's* successors; and in that quality exercised jurisdiction in all parts of the church from the earliest time of Christianity.

Hence the holy fathers have frequently appealed to the *Roman* succession and tradition, as the touchstone of orthodox faith; have looked upon the *Roman* chair as the centre of catholic unity, and ever alledged the communion with the apostolic see as a mark of the true church,

and an invincible argument against all sectaries. Witness the following testimonies.

1. *St. Irenæus*, Bishop of *Lyons*, and martyr in the second century, who in his younger days had been a hearer of *St. Polycarp*, disciple of the apostles, in his third book against all Heresies, chap. 3. thus delivers himself. “Be-
“ cause it would be an endless business in a work like this
“ to trace up the successions of all the churches; we al-
“ ledge the tradition which that greatest and most ancient
“ church will know to all, founded and established at *Rome*
“ by the two most glorious apostles *Peter* and *Paul*, has
“ received from the apostles, and the faith which has
“ been there delivered, coming down to us by succession
“ of bishops; and so we confound all those who either
“ through a wicked self-complaisance or vain-glory, or
“ else through blindness and error of judgment, make
“ unlawful assemblies (*præterquam oportet colligunt.*) For
“ to this church by reason of its more powerful princi-
“ palities, (*propter potentiores*, or, as others read it, *poti-*
“ *orem principalem*) it is necessary that every church
“ resort, (or have recourse, *necesse est omnem convenire*
“ *Ecclesiam*) that is, the faithful on all sides. In which
“ (church) the apostolical tradition has always been pre-
“ served by those that are in every place.”

After this he sets down the succession of the Bishops of *Rome* thus: “The apostles having founded and esta-
“ blished the church, entrusted the episcopal ministry to
“ *Linus*, who is mentioned by *St. Paul* in his Epistles to
“ *Timothy*. To him succeeded *Anacletus*. After him
“ *Clement*, the third from the apostles, inherited the bi-
“ shopric, who also had seen the blessed apostles, and con-
“ versed with them . . . To this *Clement* succeeded
“ *Evaristus*;

“ *Evaristus* ; and to *Evaristus*, *Alexander* ; to whom succeeded *Xystus*, the sixth from the apostles. After him came *Telesphorus*, who also suffered a glorious martyrdom. Then *Hyginus*, after him *Pius*. To whom succeeded *Anicetus*, who had for his successor *Soter*. And now *Eleutherius*, in the twelfth place from the apostles, inherits the bishopric. By this order and succession the tradition of the apostles in the church, and the preaching of the truth has come down to us. And this is a full evidence, (*plenissima ostensio*, a clear demonstration) that it is one and the same life-giving faith, which from the apostles days has been preserved in the church till now.” So far *St. Irenæus*.

2. *Tertullian*, a writer of the same age, makes use of the same argument against all heretics, (*Lib. Præscript. chap. 36.*) “ Come on now, says he, you who have a mind to exercise a laudable curiosity in the concern of your salvation. Run through the apostolic churches, in which to this day is maintained a succession in the very chairs of the apostles, (*apud quas ipsæ adhuc Cathedra apostolorum suis præfidentur locis.*)—If you are near *Italy*, you have *Rome*, from whence we also (*Africans*) have authority at hand. A church happy in her condition, to which the apostles bequeathed their whole doctrine with their blood : Here *Peter* was honoured with the resemblance of our Lord’s passion : Here *Paul* was crowned with the martyrdom of the Baptist : Here *John* the apostle, after coming out without hurt from the burning oil, received sentence of banishment into an island. Let us see what this church has learnt, what she has taught, &c.” Where he goes on confuting all the prevailing heresies of those days by the doctrine of the church of *Rome*.

3. *St.*

3. St. *Cyprian*, Bishop of *Carthage*, and martyr in the third century, in his 55th Epistle to Pope *Cornelius*, complaining of certain *African* schismatics, delivers himself in this manner. "Moreover they dare to cross the sea, and carry letters from their schismatical and profane faction to the chair of Peter, and the principal church from which the priestly unity has its origin. (*Ecclesiam principalem, unde Unitas Sacerdotalis exorta est*) not considering that the Romans are they whose faith was praised by the apostles, (*Rom. 1*) to whom false faith (*Perfidia*) has no access."

4. St. *Optatus* Bishop of *Milevis* in *Numidia*, and one of the principal champions of the church of God against the *Donatists*, in his second book against *Parmenianus* the *Donatist*, Bishop of *Carthage*, thus addresses himself to his adversary. "You cannot pretend to be ignorant that Peter held first the Bishop's chair in the city of *Rome*, in which Peter, head of all the apostles, sat—in which one chair, unity might be maintained by all; lest the rest of the apostles should each one claim his own separate chair. So that he is now a schismatic and an offender, who against this single chair erects any other. In this one chair, which is the first of the properties of the church, Peter first sat; to him succeeded *Linus*, to him *Clement*, &c. to *Liberius* succeeded *Damasus*; to *Damasus*, *Siricius*, the present Bishop, with whom we (the catholics of *Africa*) and all the world communicate. Give you now an account of the origin of your chair, you who claim to yourselves the holy catholic church." So far St. *Optatus*.

5. St. *Jerome*, writing to Pope *Damasus*, Epist. 57. Anno 376. "Because the east divided by intestine jars rends in pieces the seamless coat of Christ; so that in

" the

“ the midst of these broken cisterns, that hold no water,
 “ it is hard to find out the sealed fountain and inclosed
 “ garden : Therefore have I thought it proper to consult
 “ the chair of *Peter*, and that faith which was praised by
 “ the mouth of the apostle, seeking from thence food for
 “ my soul, where I first put on the garment of Christ.—I
 “ am joined in communion with your Holiness, that is,
 “ with the chair of *Peter* : upon that rock I know the
 “ church is built : Whoever eats the lamb out of this
 “ house is profane ; whosoever is not in (this) ark shall
 “ perish in the deluge. I know not *Vitalis*, I reject *Me-*
 “ *letius*, I am ignorant of *Paulinus*.” (He speaks of three
 that at that time contended for the patriarchal see of
Antioch.) “ Whosoever gathers not with thee, scatters ;
 “ that is, He who is not of Christ, belongs to Antichrist.

And in his 58th Epistle to the same Pope. “ On one
 “ side of me the *Arian* fury rages supported by the secu-
 “ lar power ; on the other side, the church (of *Antioch*)
 “ divided into three parts seeks to draw me to her.—In
 “ the mean lime I cry out, Whosoever is joined with the
 “ apostolical see, He is my man. So far St. *Jerome*.

6. St. *Augustin*, in his Psalm against the *Donatists*, thus
 bespeaks these schismatics. “ Come, brethren, if you
 “ have a mind to be engrafted in the vine. It is a pity
 “ to see you lie lopping off in this manner from the stock.
 “ Reckon up the prelates in the very See of *Peter* ; and
 “ in that order of fathers, see which has succeeded which.
 “ This is the rock over which the proud gates of hell pre-
 “ vail not.” He makes use of the same argument of the
 succession of Bishops of *Rome* from St. *Peter*, against the
Donatists, in his 165th Epistle to *Generosus* : And against
 the *Manichæans* and all other heretics, in his book. ‘ of
 ‘ the Advantage of Believing,’ c. 17.

And

And in his book against the Epistle of *Manichæus*, which was called the *Foundation*, chap. 4. he gives it amongst other arguments or *motives of credibility*, which made him prefer the catholic communion to all others; where he writes as follows: “Not to speak of that most
 “sincere wisdom, which you (*Manichæans*) do not believe to be in the catholic church, there are many
 “other things which most justly hold me in her communion. 1. The *agreement* of people and nations. 2.
 “Her authority begun by *miracles*, nourished by *hope*, increased by *charity*, confirmed by *antiquity*. 3. A *succession* of priests descending from *Peter* the apostle, to
 “whom Christ after his resurrection committed his flock to the present bishop. *Lastly*, the very name of *catholic*, of which this church alone has, not without reason, in such manner kept the possession, that though all
 “heretics desire to be called *catholics*, if a stranger ask them where the *catholics* go to church, none of them all
 “has the face to point out his own church or meeting-house.” So far *St. Augustin*. And let the world judge by this what his sentiments would be of modern sectaries.

From all that has been said in this section we gather the following arguments in favour of the *Old Religion*. 1. We alone communicate with the successors of *Peter*, to whom Christ committed his whole flock: Therefore, we alone are the sheep of Christ. 2^{dly}, The chair of *Peter* was, according to all antiquity, established by Christ to be the *centre of unity* to the whole church: We alone are united to this *centre of unity*. 3^{dly}, The *Roman* succession and tradition is ever urged by the fathers as an invincible argument against all sectaries: This succession and tradition is wholly on our side. That this may appear in a clearer light, I shall, following the example of the ancient

cient fathers, here set down the succession of the Bishops of *Rome* from *St. Peter* (whom all antiquity ever acknowledged, as Bishop *Pearson* † has demonstrated, for the first Bishop of that see) to the present Pope.

SECT. III.—*The succession of the Bishops of Rome from St. Peter to this day.*

The first century.

St. *PETER* } THESE three were disciples of the
Linus } apostles, and have place immediately
Cletus } after the apostles in the sacred canon of
Clement. } the mass.

The second century.

ANACLETUS. He was also a disciple of the apostles; and is by many, by reason of the affinity of the name, confounded with *Cletus*; and upon that account by *St. Irenæus* and others placed before *Clement*. But the *Roman* missal and breviary distinguish them. In which *St. Cletus* is commemorated on the 26th of *April*, and *St. Anacletus* on the 13th of *July*.

Evaristus, honoured as a martyr, *October 26*.

Alexander I, ranked amongst the martyrs in the canon.
Sixtus or *Xystus I*.

Telesphorus, martyred under *Antoninus*.

Hyginus, commemorated as a martyr, *January 11*.

Pius I, honoured as a martyr, *July 1*.

Amicetus, honoured as a martyr, *April 17*.

Soter, honoured as a martyr, *April 22*.

Eleutherius, honoured as a martyr, *May 26*. He sent *Eugatius* and *Damianus* into *Britain*, who converted *Lucius* and his people to the christian faith. *Bede*, l. i. c. 4.

Victor,

† *Opera Posthuma*, London, 1688, p. 27. &c.

Victor, honoured as a martyr, *July 28*. He cast *Theodotus* of *Byzantium* out of the church, for denying the divinity of Christ; and threatened to excommunicate the Bishops of the lesser *Asia* for keeping *Easter* at an undue time. *Eusebius*, l. 5. Hist. c. 24.

The third century.

ZEPHYRINUS, honoured as a martyr, *August 26*.

Calixtus I, honoured as a martyr, *October 14*.

Urbanus I, honoured as a martyr, *May 25*.

Pontianus, honoured as a martyr, *November 19*.

Antenus, martyred under *Maximin I*.

Fabianus, martyred in the persecution of *Decius*.

Cornelius, martyred under *Gallus* and *Volusianus*.

Lucius, honoured as a martyr, *March 4*.

Stephen I, martyred under *Valerian*.

Sixtus or *Xystus* the Second, martyred also under *Valerian*.

Dionysius.

Felix I, martyred under *Aurelianus*.

Eutychianus.

Caius, honoured as a martyr, *April 22*.

Marcellinus, martyred under *Dioclesian*.

The fourth century.

MARCELLUS, honoured as a martyr, *January 16*.
Eusebius.

Melchtiades, honoured by the church, *December 10*.

Silvester, honoured *December 31*. Under him was held the great Council of *Nice*, of 318 Bishops, *Anno 325*, in which the *Arian* heresy was condemned.

Marcus, honoured *October 7*.

Julius, under him was held the General Council of *Sardica* against the *Arians*, *Anno 347*.

Liberius.

Liberius. He was sent into banishment by *Constantius* the Emperor, for opposing the *Arians*; and was afterwards prevailed upon to subscribe the equivocal formulary of *Sirmium*: But he quickly repaired this fault, and continued to his dying day a stout assertor of the catholic faith. In his absence *Felix* was put in his place, who is said by some authors to have ended his days by martyrdom.

Damasus, honoured by the church, *December 11.* He condemned the proceedings of the Council of *Ariminum*, in which the *Arians* by force and fraud imposed an ambiguous formulary of faith upon the orthodox prelates. In his time was held the General Council of *Constantinople* of 150 Bishops against the *Macedonians*, *Eunomians* and *Appollinarists*, Anno 381.

Siricius.

Anastatius.

The fifth century.

INNOCENT I, honoured as a saint, *July 28.* He received the appeal of *St. John Chrysostom*, and condemned the *Pelagians*.

Zosimus.

Bonifacius I.

Celestinus I. He commissioned *St. Cyril* to proceed by the authority of the apostolic see to depose *Nestorius* patriarch of *Constantinople*; and presided by his legates in the General Council of *Ephesus*, of 200 Bishops, Anno 431, held against the *Nestorians*. He also sent *St. Palladius* into *Britain*, and *St. Patrick* into *Ireland*, who preached the word of life to the *Scots* and *Irish*.

Sixtus III.

Leo the Great. He presided by his legates in the General Council of *Chalcedon* of 600 Bishops, Anno 451,

H

against

against the *Eutychians*. He is honoured by the church, April 11.

Hilarius.

Simplicius.

Felix III. He excommunicated *Acacius* patriarch of *Constantinople* for favouring the *Eutychians*.

Gelasius I.

Anastatius II.

Symmachus.

The sixth century.

HORSMIDAS.

John I. Was put in prison by the *Arian* King *Theodoric*, and died there. He is honoured among the martyrs, May 27.

Felix IV.

Boniface II.

John II.

Agapetus I. He deposed *Anthimus* the heretical patriarch of *Constantinople*.

Silverius. He died in banishment for refusing to restore the aforesaid *Anthimus*, and is honoured among the martyrs, June 20.

Vigilius. In his time was held the fifth General Council at *Constantinople*, Anno 553.

Pelagius I.

John III.

Benedict I.

Pelagius II.

Gregory the Great. He sent *St. Augustin* and his companions into *England*, who converted King *Ethelbert* and his people to the faith of Christ. He is honoured among the saints, March 12.

The

The seventh century.

SABINIANUS.

*Boniface III.**Boniface IV.**Deusdedit.**Boniface V.**Honorius I.**Severinus.**John IV.**Theodorus.*

Martin I. He condemned the *Monothelites* in the Council of *Rome*, of 105 Bishops; and was thereupon sent into banishment by *Constant* the heretical Emperor. He is honoured by the church among the martyrs, *November 12.*

*Eugenius I.**Vitalianus.**Domnus I.*

Agatho. He presided by his legates in the sixth General Council, held at *Constantinople* against the *Monothelites*, Anno 680.

Leo II. He is honoured by the church as a saint, *June 28.*

*Benedict II.**John V.*

Canon. He sent *St. Kilian* an *Irishman* to preach the word of life in *Germany*; who was the apostle of the *Franconians*.

Sergius I. He ordained and sent *St. Willibrord* into the *Netherlands*; who was the apostle of *Holland*.

The eighth century.

JOHN VI.

John VII.

Sisinnius.

Constantin.

Gregory II. He sent *St. Boniface* into *Germany*; who converted the *Hessians, Thuringers, Westphalians* and *Saxons*.

Gregory III.

Zacharias.

Stephen II.

Stephen III.

Paul I.

Adrian I. He presided by his legates in the seventh General Council of 350 Bishops, held at *Nice*, Anno 787, against the *Iconoclasts*: Who were so blind as to imagine they did Christ a service in effacing his images.

Leo III.

The ninth century.

STEPHEN V.

Paschal I.

Eugenius II.

Valentin.

Gregory IV.

Sergius II.

Leo IV.

Benedict III.

Between *Leo IV.* and *Benedict III.* certain fabulous writers pretend to place a woman Pope; whom they call *Joan*, affirming that she held the see for two years. But the learned are now all agreed, that this female Pope never had a being upon earth.

Nicholas I. He excommunicated *Photius* usurper of the see of *Constantinople*, and first author of the *Greek schism*.

Adrian II. He presided by his legates over the eighth General Council, held at *Constantinople* against *Photius*,
Anno

Anno 869. And sent St. Cyril and St. Methodius, who converted the *Sclavonians*, *Bohemians* and *Moravians*.

John VIII.

Marinus.

Adrian III.

Stephen VI.

Formosus.

Stephen VII.

Romanus.

The tenth century.

THEODORUS II.

Stephen IX.

John IX.

Martin II.

Benedict IV.

Agapetus II.

Leo V.

John XII.

Christopher.

Benedict V.

Sergius III.

John XIII.

Anastatius III.

Domnus II.

Lando.

Benedict VI.

John X.

Benedict VII.

Leo VI.

John XIV.

Stephen VIII.

John XV.

John XI.

Gregory V.

Leo VII.

The eleventh century.

SILVESTER II.

John XVIII.

John XIX.

Sergius IV.

Benedict VIII.

John XX.

Benedict IX.

Gregory VI.

Clement II.

Damasus II.

Leo IX. He condemned *Berengarius* in a council at *Rome*, Anno 1050.

Victor II.

Stephen X.

Nicholas II. He held a Council of 113 Bishops at *Rome*, Anno 1059, where *Berengarius* retracted his error against the real presence, and cast his own book into the fire.

Alexander II.

Gregory VII. He held two numerous Councils at *Rome*, Anno 1075 and 1079, in which *Berengarius* again renounced his error, and subscribed a catholic profession of faith.

Victor III.

Urban II. Under him was held the great Council of *Placentia*, Anno 1095. In which the error of *Berengarius* was again condemned: And the Council of *Clermont* held for the recovery of the holy land.

The twelfth century.

PASCHAL II.

Gelasius II.

Calixtus II. He held the first General Council of *Lateran*, for the recovery of the holy land, Anno 1122.

Honorius II.

Innocent II. He held the second General Council of *Lateran*, Anno 1139.

Celestin II.

Lucius II.

Eugenius III.

Anastatius IV.

Adrian

Adrian IV. He was an *Englishman*; and, during the time of his see, brought the *Norweigians* to the faith of Christ.

Alexander III. He held the third General Council of *Lateran*, Anno 1179, of 300 Bishops, against the *Albigenses*, who maintained the errors of the *Manichæans*.

Lucius III. He condemned the *Vaudois* or *Waldenses*, a sect lately set up by *Peter Waldo* a merchant of *Lyons*.

Urban III.

Gregory VIII.

Clement III.

Celestin III.

The thirteenth century.

INNOCENT III. He held the 4th General Council of *Lateran*, of 412 Bishops and 800 Abbots, Anno 1215.

Honorius III.

Gregory IX.

Celestin IV.

Innocent IV. He held the first General Council of *Lyons*, Anno 1245.

Alexander IV.

Urban IV.

Clement IV.

Gregory X. He held the second General Council of *Lyons*, Anno 1279, in which the *Greeks* renounced their schism, but relapsed soon after.

Innocent V.

Adrian V.

John XXI.

Nicholas III.

Martin IV.

Honorius IV.

Nicholas

Nicholas IV.

Celestin V. He laid down the popedom, and was after his death canonized for a saint, and is honoured on the 19th of *May*.

Boniface VIII.

The fourteenth century.

BENEDICT X. or XI.

Clement V. He held the General Council of *Vienna*, of above 300 Bishops, Anno 1311.

John XXII.

Benedict XII.

Clement VI.

Innocent VI.

Urban V.

Gregory XI.

Urban VI. At this time happened the great schism; Robert of *Geneva* being set up in opposition to Urban, who took the name of Clement VII, and had for successor Peter de Luna, who called himself Benedict XIII.

Boniface IX.

The fifteenth century.

INNOCENT VII.

Gregory XII. In his time was held the Council of *Pisa*, Anno 1409; which to put a stop to the schism, deposed both the contending Pontiffs, viz. *Gregory* and *Benedict*; and chose *Alexander V.*

Alexander V.

John XXIII. In his time was assembled the General Council of *Constance*, of 300 Bishops, Anno 1414, which broke the neck of the long schism; and condemned the novelties of *Wicklef* and *Huss*.

Martin V.

Eugenius

Eugenius IV. He presided in the General Council of *Florence*, Anno 1438, in which the *Greeks* renounced their schism.

Nicholas V.

Calixtus III.

Pius II.

Paul II.

Sixtus IV.

Innocent VIII.

Alexander VI.

The sixteenth century.

PIUS III.

Julius II. He assembled the fifth Council of *Late-
ran*, Anno 1512.

Leo X. He condemned the errors of *Luther*, who began to dogmatize against the church, Anno 1517.

Adrian VI.

Clement VII.

Paul III. He called the Council of *Trent*, which began to sit Anno 1545; and sent St. *Francis Xaverius* to preach to the *Indies*.

Julius III.

Marcellus II.

Paul IV.

Pius IV. He brought the Council of *Trent* to a happy conclusion, Anno 1563. At which time there were present in the Council 281 Prelates, who all unanimously condemned the novelties of *Luther* and *Calvin*.

Pius V. He was canonized for a saint by Clement XI. and is honoured by the church on the 5th of *Máy*.

Gregory XIII. He corrected the calender according to that which is called the new stile.

Sixtus V.

Urban

Urban VII.

Gregory XIV.

Innocent IX.

Clement VIII.

The seventeenth century.

LEO XI.

Paul V.

Gregory XV.

Urban VIII.

Innocent X. He condemned the five propositions of *Jansenius* Bishop of *Ipres*.

Alexander VII. He condemned forty-five propositions of loose morality.

Clement IX.

Clement X.

Innocent XI. He condemned sixty-five propositions of the loose casuists.

Alexander VIII. He condemned two propositions of the loose casuists, and thirty-one of the rigorists.

Innocent XII. He condemned the errors of *Molinos* and the *Quietists*.

The eighteenth century.

CLEMENT XI. He condemned the 101 propositions of *Quesnel*.

Innocent XIII.

Benedict XIII.

Clement XII.

Benedict XIV.

Clement XIII.

Clement XIV.

Pius VI. who is the present Pope.

Pius VII.

Thus

Thus we demonstrate to the eye our succession from the apostles : But as for any of our modern sectaries, we challenge them, as *Tertullian* did all ancient heretics (L. Præscript. c. 32,) to produce any thing like this. “ Let them produce, says he, the origin of their churches : “ Let them give us a list of their bishops, drawn down “ by succession from the beginning, so that their first “ bishop had either one of the apostles, or an apostolic “ man, who continued always in communion with the “ apostles for his predecessor. For in this manner do the “ apostolic churches verify their pedigree.—Let heretics “ feign any thing like this if they can.” Hence he infers; chap. 37, “ that since the case stands thus, that we “ alone communicate with the apostolic churches, and “ have a succession of Bishops continued in *one communion* “ from them : we need no scripture to prove that heretics have nothing to do with the scripture, and have no share in it : But that the church may say to them, Who “ are you? When and from whence did you come? What “ have you to do in my estate, you that are none of mine? “ I am in possession. My possession is of long standing ; “ it is of elder date. I am the heir of the apostles.”

And St. *Irenæus*, l. 4. chap. 43. “ We must obey those “ priests that are in the church, who have the succession “ from the apostles, (as we have shewed) who together “ with the succession of episcopal power, have, according “ to the good pleasure of the father, received the certain “ gift of truth. But others that are not of the original “ succession, in what place soever they are assembled, we “ must hold suspected either as heretics and of bad doctrine, or as schismatics, &c.”

If any one object that in this succession some have been wicked men, let him give ear to the answer of St.

Augustin

“ *Augustin* in his 165th Epistle to *Generosus*. “ If into
 “ this succession of bishops, says he, which is brought
 “ down from *Peter* himself to *Anastasius*, who now sits
 “ in the same chair, some traitor in these times had crept
 “ in; it would be no prejudice to the church, and to in-
 “ nocent christians, to whom our Lord, having their good
 “ in view, says, *St. Matt. xxiii. v. 3.* concerning evil
 “ prelates, *Do what they say, and not what they do, &c.*”
 He adds in his 166th Epistle. that God “ makes his peo-
 “ ple secure with regard to evil governors; left upon
 “ their account the chair of wholesome doctrine should
 “ be forsaken, in which even the evil are constrained to de-
 “ liver good things: For they are not their own things
 “ which they say, but God’s, who has placed the doctrine
 “ of truth in the chair of unity.” So far *St. Augustin*.

SECT. IV.

Of the sanctity or holiness of the church.

THAT the true church of Christ is ever *holy*, we learn from the apostles creed, in which christians are taught to profess in all ages their belief of a *holy catholic church*; agreeably to the idea, which the scripture ever gives us of the church of God. But then we are not to understand this *holiness* of the church in such manner, as to exclude all those from having any part in the church, who are not *holy* in their lives and conversation; since the scripture in many places informs us, that there will be always a mixture of good and evil men in the church of God upon earth; which is likened by the gospel to a floor, in which there is chaff mingled with the wheat, *St. Matt. iii. v. 12.* to a net in which there are *bad* fish as well as good, not to be separated till the end of the world, *St. Matt. xiii. v. 47, 48, 49*; to ten virgins. of which five were

were wise and five foolish. *St. Matt. xxv. v. 1, 2. &c.* So that if any one would pretend to shew me a church upon earth, which had no sinners in its communion, I should certainly conclude that it could not be the church of Christ; because it would not answer the description which the gospel gives us of the church of Christ.

If you ask in what manner then this *holiness* is to be understood, which, by the scripture and creed, is an inseparable property of the church of Christ? And in what sense the church of Christ in all ages may be truly called *holy*, notwithstanding the vices of many of its members? I answer, that it is to be understood, First, with relation to the *sanctity* of its *institutor* and *head* Christ Jesus, the author and fountain of all *sanctity*. 2dly, With relation to the *sanctity* of its *calling*, all its members being *called* to *sanctity*; and all consecrated by baptism, and dedicated to the worship of the God of all *sanctity*. 3dly, With regard to the *sanctity* of its doctrine, which is ever *pure* and *holy*, and teaches the practice of all *holiness*. 4thly, With regard to its having at all times all kind of *helps* and *means* for obtaining *holiness*; the *sacraments*, which are so many conduits of divine grace, ever open, and ever flowing for the *sanctification* of souls; the *word of God* ever preached; the great *eucharistical sacrifice* ever celebrated, and therein the passion of Christ daily applied to our souls, &c. 5thly, With regard to a conspicuous *sanctity* of manners in many of its members, and a *succession* of eminent *saints* in all ages.

Let us see now to which of the two, the *Old* or the *New Religion*, this *sanctity*, which is a mark of the true church, better agrees. Both pretend to have Jesus Christ for the *institutor* and *head* of their church: But with this difference, that the one derives a visible succession in the

same communion from his apostles, and most certainly had its beginning from him; the other can shew no such succession, and had its beginning but of late, *viz.* 1500 years after Christ, and was then introduced by wicked men, without commission from Christ. Both put in their claim to *sanctity of calling* and of *doctrine*: But the *calling* of the one was without question originally from Christ, the *calling* of the other was from men *uncalled* and *unsent*. The doctrine of the one leans upon the infallible promises of God recorded above in the first chapter; by which it is demonstrated to have been ever *pure* and *holy*; the doctrine of the other, even that doctrine (of the church's having gone astray) which is the very foundation upon which they all build, give the lie to all these heavenly promises, and consequently is *irreligious* and *wicked*.

As to the means and helps for obtaining *sanctity* in the two religions; the old church has visibly the advantage, in the daily celebrating of the eucharistic sacrifice, which our adversaries have discarded; in a more frequent participation of the blessed sacrament; in the confession of sins, and priestly absolution: in more frequent prayer and fasting, condemned or neglected in the new religion; in the frequent use of spiritual retreats, and the encouragements that are every where found for retiring from the world, and embracing the exercises of a monastic life, &c.

Hence we find there are, and ever have been, many illustrious examples of sanctity in every age and in all conditions of life, amongst the professors of the Old Religion; that even many Kings, Queens, Princes, and other great ones of this world in the catholic communion, have left all to follow Christ; that many apostolic preachers in the same communion, have consecrated their labours and their lives to the propagating of the gospel amongst infidels;

dels ; that so many millions have left the world to embrace the rigours of a monastical or eremetical life, &c. Whereas the whole reformation will scarce be able to furnish one instance of any of these kinds.

But that it may still more clearly appear in what communion, preferable to all others, true *sanctity* is to be found, we will descend to the consideration of some of the chief virtues, which are the principal ingredients of this *sanctity*; since we shall certainly have a right to conclude, where we find these most conspicuous, beyond the suspicion of hypocrisy or bigotry, that there also is the best claim to the title of *sanctity*.

Now whether we consider the present state of Christianity, or the monuments of all ages that are passed ; we shall find among the professors of the Old Religion, a greater *faith*, even to the working of miracles, and casting out devils ; and a far greater *zeal* for propagating of the *faith*, than has ever been found amongst sectaries. A more perfect *hope* of the goods of another life, and in testimony thereof thousands in every age, quitting all the honours, riches and pleasures of this life. A more ardent love of God ; either despising all things else to enjoy in solitude the sweets of his heavenly conversation, or if remaining in the world, inviting all by word and example to love him. A greater *charity* for our neighbours, proved by more frequent and more ample foundations for the benefit of the poor ; institutions of religious orders for redeeming captives, of confraternities for the help of the sick, &c. Besides the many charitable institutions of a more spiritual nature for the benefit of souls.

Next to the three *divine* or *theological virtues* of *faith*, *hope* and *charity*, comes in the virtue of religion, which has for its object the honour and worship of the Supreme

Being, with a due regard to all persons, places and things that are consecrated to him. Now it is visible to any unprejudiced eye, that there is far more religion amongst catholics than any where else. Witness the canonical hours of prayer, observed by all our clergy and religious, many also of them rising at mid-night to the praises of God. Witness the daily exercises of morning and evening devotions used by the generality of the catholic laity; much neglected by the generality of protestants: Witness the solemnity and religious reverence, with which God's worship is performed amongst us, &c. Our churches also are more frequented: our behaviour there (as many protestants who have been eye-witnesses have confessed) is more edifying; our clergy is more respected; and in a word, a greater regard is paid to all things consecrated to God, or relating to his service, than among protestants; in whom the sense of religion seems every day to grow less than other.

Amongst the moral virtues, the gospel particularly recommends humility, of which few sectaries understand the name, and none the practice. For how is it possible that they should have any acquaintance with humility, which teaches men to despise themselves, and to be little in their own eyes, whose very religion was in its first beginning, and is still, grounded upon a proud conceit of their own judgment, and an obstinate refusal to cast down imaginations, and bring into captivity every thought to the obedience of Christ, and of that authority which he has established. Whereas the opposite method of catholics is visibly agreeable to this blessed virtue of humility, as well as to that obedience and simplicity of children which the gospel prescribes.

Self-denial and mortification is also most pressingly recom-

recommended in the gospel, as the narrow way that leads to a happy eternity ; and in consequence of this recommendation, has been, and is to this day embraced by a great number in the communion of the old church ; but seems to be little thought of by the professors of the new religion ; where both priests and people walk on in a broad and easy way, with little or no restraint to their natural inclinations ; little or no notion of fasting or penance. No wonder then that so few of the reformers should pretend to the precious gift of continency, which, as we daily see, is granted to innumerable persons of both sexes in the Old Religion : That the state of perpetual virginity (so much prized by the primitive christians, and by all antiquity, and recommended by the apostle, 1 Cor. vii.) should be utterly despised by them. And that a nation formerly remarkable for modesty, after embracing this new gospel, should in a great measure have lost all sense of it : Inasmuch, that one cannot walk the streets, without meeting with obscene figures or words chalked by the very children on every stall. So much for sanctity of manners.

I shall only add one word more, and that is, that the great number of excellent books of devotion, which have been and are daily written by catholics, full of that unction of the Holy Ghost, which speaks so effectually to the heart, is a demonstration that this Holy Spirit has ever been with our teachers, and still continues with them : A great many of these books have been translated and published by our very adversaries, and are read among them with great esteem. And there is scarce any one spiritual book amongst them of any reputation, that is originally of their own growth.

SECT. V.—*The church of the saints; or a succession of saints and martyrs in every age in the catholic church.*

THAT which is, and always has been the church of the saints must needs be the true church of God: For none but the true spouse of Christ could ever be the mother of saints. So that the great number of saints, that is, of persons eminent in all holiness of life, who have flourished in every age in the old communion, is a most urgent argument in favour of the old communion, in which they all both lived and died.

Of this kind we have in the first century the blessed virgin, the apostles, and their disciples, who by their preaching and miracles first planted the church, and watered it with their blood.

In the second and third century, we have great numbers of holy prelates and doctors, and innumerable martyrs, many of whose names are recorded in the ancient martyrologies, and many more are written in the book of life, who by their virtues, their labours and their sufferings, maintained and propagated the same church. And during all this time, the gift of miracles, of tongues, and of prophecy, was very common in the catholic communion. Witness St. *Irenæus* (who lived at the time) l. 2. chap. 57. and in another place quoted by *Eusebius*, l. 5. histor. chap. 7.

In the fourth and fifth century, the succession of saints was kept up in the catholic communion by the holy fathers and doctors of the church, of whom the greatest part flourished in these ages; and by great numbers of martyrs, who suffered, some in the Roman empire under *Maximinian*, *Maximin*, *Licinius*, *Julian* the apostate, and *Valens* the
Arian;

Arian; some amongst the *Goths*, under King *Athanasius*; many in *Persia*, martyred by *Sapores*, the II^d, *Isdegerdes* and *Vararanes*; and many in *Africa*, under *Genferic* and *Huneric* Kings of the *Wandals*. These centuries also furnished the church with an infinite number of holy warriors of another kind, who overcame the world by flying from it, whom we call *the fathers of the desert*: whose wonderful lives and miracles are recorded by the gravest authors of those times, as may be seen in the collections of *F. Rosweyde*. Many great miracles also were wrought during these centuries, by the relics and intercession of the saints, as may be seen in *St. Augustin*, l. 22. of the city of God, chap. 8.

In the sixth and seventh century, the catholic church brought forth a great many illustrious saints, who both in their lives and in their deaths were honoured with miracles. Such amongst many others were *St. Gregory* the Great, to whom *England* is indebted for Christianity; *St. Augustin* of *Canterbury*, *St. Chad*, *St. Cuthbert*, &c. of whom see *Ven. Bede* in his History. Such also were *St. Fulgentius* in *Africa*, *St. Leander* and *St. Isidore* in *Spain*; *St. Casarius*, *St. Eligius*, *St. Remigius*, and *St. Vedastus* in *France*; *St. John* the Almoner in the East, &c. And of holy solitaries, *St. Benedict* and many others in *Italy*, of whom *St. Gregory* writes in his Dialogues; *St. Giles*, *St. Lomer*, &c. in *France*; *St. Columba*, *St. Brandan*, *St. Egbert*, &c. in our *British* Island; *St. John Climacus*, *St. Sabas*, *St. Theodosius*, &c. in the East. During this time also flourished in *England* those holy Kings *St. Ethelbert*, *St. Sebbe*, *St. Oswald*, *St. Sigebert*, &c. And from *England* there went out *St. Willebrord*, *St. Suibert*, &c. to preach the faith of Christ in the Lower *Germany*. Not to speak of many saints of the weaker sex, and amongst them divers

Queens

Queens and Princesses, who forsook all to follow Christ. The chief martyrs of these centuries were St. *Hermengild* in *Spain*, put to death by his father King *Leovigildus*; St. *Anastafius*, and many others in the East, some martyred by the *Persians*, others by the *Saracens*, and many by *Dunaan* the *Jewish* tyrant of the *Homerites* in *Arabia*. St. *Maximus* and others put to death by the *Monothelites*. St. *Kilian* and his companions, and the two *Erwaldi*, &c. martyred by the infidels in *Germany*.

In the eighth and ninth century there were also many saints, and not a few illustrious martyrs. Witness those apostolic prelates St. *Boniface* apostle of *Germany*, St. *Ausgarius* apostle of the northern nations, St. *Cyril* and St. *Methodius*, apostles of the *Sclavonians* and *Bohemians*. St. *Willebald*, St. *Swithin*, St. *Hubert*, &c. Witness those holy religious men, St. *John Damascene*, St. *Theodore* the Studite, St. *Winebald*. St. *Guthlac*, St. *Canicus*, Ven. *Bede*, &c. Witness those holy virgins, St. *Lioba*, St. *Tecla*, St. *Agatha*, St. *Wilburga*, St. *Editha*, &c. The martyrs of these centuries were put to death, some in the persecution of the *Moors* in *Spain*; some by the fury of the *Danes* in *England* and *Ireland*; and some by the rage of the *Iconoclasts* in the East. And miracles were still wrought as well by the living saints, as by the relics of the dead.

The tenth and the eleventh century were also fruitful in saints. In which number the see of *Canterbury* reckons seven Archbishops, viz. St. *Odo*, St. *Dunstan*, St. *Elphegus*, St. *Agelnethus*, St. *Eadfin*, St. *Lanfrance*, and the great St. *Anselm*: Besides whom there flourished in *England* St. *Oswald* Archbishop of *York*, St. *Ethelwold* Bishop of *Winchester*, St. *Wolston* of *Worcester*, St. *Osmond* of *Salisbury*, &c. In *Germany*, St. *Udalricus* Bishop of *Ausbourg*, St. *Bruno*. St. *Heribert*, and St. *Anno*, Archbishops of *Cullin*;

St.

St. *Hogerius*, St. *Unni*, and St. *Libentius* of *Hamborough*; St. *Adalbert*, of *Prague*, apostle of the *Prussians*; St. *Adalbert*, of *Magdebourg*; St. *Wolphangus* Bishop of *Ratisbon*; St. *Bernard* and St. *Gothard* of *Heldeßheim*: St. *Radbonus* of *Utrecht*, &c. in *France*, St. *Fulbert* Bishop of *Chartres*; in *Italy*, St. *Anselm* Bishop of *Lucca*, and other holy prelates, of whom see blessed *Peter Damian*, Epist. 17. In *Spain*. St. *Rudefind* of *Compostella*, &c. These ages were also noted for many Kings, Queens, and Princes illustrious for sanctity; in which number were St. *Henry* the Emperor, who kept perpetual continence with his chaste spouse St. *Cunegundes*, St. *Edward*, commonly called the Confessor, (for distinction from St. *Edward*, King and martyr) and his chaste spouse St. *Edithe*; St. *Stephen* King and apostle of *Hungary*, and his son St. *Emericus*; St. *Wenceslaus* King of *Bohemia*; St. *Canutus* King of *Denmark*; St. *Olave* King of *Norway*; St. *Margaret* Queen of *Scots*, &c. These centuries also produced those great saints, and fathers of many saints, St. *Odo*, institutor of the monks of *Cluny*; who had for his successors St. *Breno*, St. *Maiolus*, St. *Odilo*, and St. *Hugo*; St. *Bruno*, founder of the saint-like order of the *Carthusians*; St. *Robert*, founder of the *Cistercians*; St. *Romuald*, founder of the hermits of *Camaldula*; St. *John Gualbert*, founder of the order of *Valombrosa*; St. *Abbo* of *Fleury*, St. *Nilus*, St. *Theodore* Recluse, &c. Innumerable miracles were wrought in these centuries. And many suffered martyrdom; amongst whom the most celebrated are St. *Bruno* and St. *Bonifacius*, apostolic preachers in *Russia*; St. *Sanislans*, Bishop of *Cracovia* in *Poland*; St. *Gerard* in *Hungary*; St. *Ulfrid* in *Swedeland*; St. *Colman* in *Austria*, in which country this *Irish* saint is honoured as an apostle and patron; St. *Eulogius*, St. *Pelagius* in *Spain*, &c.

In

In the twelfth and thirteenth century, the succession of saints was not interrupted. The most illustrious were *St. Peter Celestin* Pope, *St. Bonaventure*, Cardinal, Bishop of *Alba*, *St. Thomas* and *St. Edmund* Archbishops of *Canterbury*, *St. Malachias* Primate of *Ireland*, *St. Lawrence* Archbishop of *Dublin*; *St. Hugh* Bishop of *Lincoln*, *St. Richard* of *Chichester*, *St. Thomas* of *Hereford*; *St. Norbert* of *Magdebourg*, founder of the *Norbertins*, *St. Benno*, of *Misna*; *St. Hugh* of *Grenoble*, *St. Lewis* of *Toulouse*, *St. Ubaldu* of *Eugubium*, &c. *St. Lewis*, King of *France*; *St. Albericus* and *St. Steven Harding* abbots of *Citeaux*; *St. Bernard*, *St. Dominick* and *St. Francis*, fathers of many saints; *St. Thomas* of *Aquin*, *St. Antony* of *Padua*, *St. Hyacinthus*, *St. John de Matba* and *St. Felix de Valis*, founders of the *Trinitarians*; *St. Philip Benitus*, *St. Peter Nolasus*, *St. Raymund de Pennafort*, *St. Raymund Nonnatus*, *St. Gilbert* of *Sempringham*, *St. Robert* of *Fountains*, *St. Steven* of *Grandmont*, *St. Isidore* of *Madrid*, *St. Homobonus*, &c. And of the female sex, *St. Clare*, *St. Elizabeth* of *Hungary*, *St. Hedwiges* of *Poland*, *St. Gertrude* and *St. Mary* of *Oigny*. And of martyrs, *St. Peter the Dominican*, *St. Henry* Bishop of *Upsal*, and many others. And during all this time the glory of miracles ceased not, as may be seen in the lives of the saints above named.

In the fourteenth and fifteenth century, flourished *St. Andrew Corsinus* Bishop of *Fesula*, *St. Lawrence Justinian* patriarch of *Venice*, *St. Antoninus* Archbishop of *Florence*, *St. Vincent Ferrerius*, *St. Nicholas Tolentinus*, *St. Bernardin*, *St. James de la Marcha*, *St. John Capistran*, *St. John Nepomucene*, martyr, *St. Didacus*, *St. Ivo*, *St. Roch*, *St. Elzear* and his chaste spouse *Delphina*; *St. John Colombin*, *St. Casimir* Prince of *Poland*, *St. Elizabeth* Queen of *Portugal*, *St. Brigit*, *St. Frances* of *Rome*, the three *Saint Catharines*, viz.

of

of *Senna*, of *Genoa*, and of *Bologna*, *St. Agnes de Montepulciano*, *St. Angela de Fulgineo*, &c. These in their lives wrought many miracles, insomuch that *St. Vincent Ferrerius*, alone, as we learn from his contemporary *St. Antonine*, is known to have raised 36 persons from death to life. In these centuries also many missionaries and others were martyred among the infidels for the faith of Christ.

In the two last centuries, that is, the 16th and 17th, many have flourished, who after mature examination, and a full demonstration of their heroic virtues and illustrious miracles, have been canonized for saints, viz. *St. Pius V.* *St. Charles Borromæus*, Cardinal and Archbishop of *Milan*, *St. Thomas de Villanova* Archbishop of *Valencia*, *St. Toribius* Archbishop of *Lima*, *St. Francis de Sales* Bishop of *Geneva*, *St. Francis de Paula* founder of the *Minims*, *St. Cajetan* founder of the *Theatins*, *St. Andrew Aveline* of the same order. *St. Philip Nerius* founder of the *Oratorians*, *St. Ignatius* founder of the Society of *Jesus*, *St. Francis Xavierius* apostle of the *Indies*, *St. Lewis Bertrand*, *St. Francis de Borgia*, *St. Peter of Alcantara*, *St. John de Deo*, *St. Aloysius Gonzaga*, *St. Stanislaus Kotzki*, *St. Felix de Cantalyce*, *St. John de Sahagun*, *St. Paschal Baillon*, *St. John of the Cross*, *St. Francis Solanus*, *St. Vincent Paul*, *St. John Francis Regis*, *St. Teresa*, *St. Mary Magdalen de Pazis*, *St. Rosa of Lima*, &c. Many more have been beatified, and innumerable others, though neither canonized nor beatified, have lived and died in the odour of sanctity; whose lives are extant, full of excellent lessons and examples of all virtues. Great numbers also have suffered death for the christian catholic faith during these two last ages in all parts of the world; especially in *Japan*, *Tonquin*, *Cochinchina*, and other countries among the infidels; and in divers parts of Europe, by the hands of heretics and schismatics.

schismatics. Thus has the succession of saints and martyrs continued in the catholic church from Christ to this day. Let any other society or sect, or all others put together, produce if they can such a glorious succession.

SECT. VI.—*The name of catholic.*

THE third mark or property of the church is its universality, expressed in the creed by the word, *catholic*, which signifies universal, and implies three kinds of *universality*, which according to the scripture belong to the true church of Christ. 1. An universality of time; because the true church must be the church of all ages: 2. An universality of place, because the true church must be the church of all nations; at least her faith must be preached to all nations: 3. An universality of truth; because the true church of Christ must be for ever orthodox and teach all truth. But of this threefold universality we shall speak in the next Section. In this place we shall only treat of the name itself of catholic, and the argument which the holy fathers have taken from that name.

The name of catholic, from the very time of the apostles, has always been appropriated to the true church of Christ. For whereas divers sects or heresies arose, even in the first ages, dissenting, some in one article, some in another, from the faith first delivered to the saints; and separating themselves, under their respective leaders, from the ancient communion, and were all known by their several denominations, taken from their first teachers, or from their peculiar tenets; and yet all called themselves christians: The great body of true believers continued in the apostolic faith and communion, to distinguish themselves from all sectaries, took the name of catholic, and

left

left it as a perpetual inheritance to their successors; so far as even to consecrate it by inserting it in the creed.

As then the name of catholic has been of old the proper name of the true church of Christ, there is all the reason in the world to make use of this name as one mark by which we are to find out the true church of Christ. Thus the fathers have frequently made use of it. Christian is my name, says St. *Pician*, in his first Epistle to *Sympronian* the *Novatian*, 'catholic is my surname—by this name of catholic our society is distinguished from all heresies.' The same is inculcated by St. *Cyril* of *Jerusalem*, Cateches. 18. and by St. *Augustin* above quoted, in his book against the Epistle of *Manichæus*, chap. 4. who adds in his book 'of the true Religion,' chap. 7. "We must hold the christian religion and the communion of that church, which is called catholic; and not only called so by her own children, but also by all her enemies. For heretics and schismatics, whether they will or no, when they are speaking, not with their own people, but with strangers, call the catholic church by the name of catholic. For they would not be understood, if they called her not by that name by which all the world calls her." And in his book of *the Advantage of Believing*, chap. 7. "Suppose," says he, "we were now first enquiring what religion to choose, without doubt we ought to begin our search from the catholic church. For at present there are more christians, (he speaks of that part of the world which was then known) than *Jews* and *idolaters* put together: And amongst christians, though there are many heresies, which are ambitious of being esteemed catholics, and call all others besides themselves heretics, there is one church, which all grant to be more numerous, if you consider the whole

" world, than any of the rest; and which, as they say that
 " know, is a closer follower of truth than all the rest.
 " But as for truth, that is another question, which I shall
 " wave at present. In the mean time, what is sufficient
 " to determine our choice, is, that there is one catholic
 " church, to which different heresies give different names;
 " whereas they have all of them names of their own, which
 " they dare not deny; by which any impartial judge may
 " easily see to whom the name of catholics, which all are
 " so ambitious of, by right belongs." So far St. *Augustine*. From whose words we may gather the following
 rules, by which we may know who are to be esteemed the
 true owners of the name of catholics, amongst so many
 pretenders to this venerable name. 1. Those are to be
 esteemed the true proprietors of this name, who not only
 constantly call themselves catholics, but are also com-
 monly known by the world by that name; and called so
 upon many occasions, even by their greatest adversaries.
 2. Those have no right to the name of catholics, who only
 give themselves this name upon occasions to serve a turn,
 and are not by any other christians at any time so called;
 but have other names by which they are commonly known
 by all the world, and which they dare not deny.

It is very easy to make the application of these rules
 to our present purpose; and to shew thereby that the name
 of catholics of right belongs to none but the professors of
 the Old Religion. For who ever heard any one, that was
 not himself a protestant, give the name of catholics in
 common discourse to the followers of the pretended re-
 formation? Nay, protestants themselves very seldom call
 themselves catholics, for fear the world should take them
 for those whom they are pleased to nick-name *papists*.
 And protestant catholics is so uncouth an expression, that
 it

it would scarce go down even with a protestant auditory. But as for the professors of the Old Religion, they are commonly known by the name of catholics, not only in all countries where that religion is predominant, in which he that would give them any other name must not expect to be understood; but also in all other places where they live mingled with protestants, as in *Germany, Holland, &c.* in which they are as regularly in common discourse named catholics, as their adversaries are protestants. Nay, in *England* itself, where they are but a handful of men, if compared with the protestants, should any one in common discourse make mention of catholics, or of the catholic religion, I appeal to the conscience of any sober protestant, whether he would not immediately understand by that name, those men whom he nick-names papists, and that religion which he calls popery.

It was therefore wisely done of *Luther*, when he rendered the ninth article of the creed in the *Dutch*, 'The holy christian church,' instead of 'the holy catholic church;' and of the *Frensh* protestants, who have rendered it '*La sainte eglise universelle*,' instead of '*catholique*,' as I have seen in their catechism: Because they very well knew that the name of catholic church would present to the people's minds the idea of the ancient religion, which they had abandoned.

Now as the name of catholic was looked upon by all antiquity as a mark of the true church; so the adopting of a new name derived from any innovation or particular tenets in religion, or from the broachers of such tenets, has always been esteemed a sure mark of a false religion. See *St. Justin* martyr, in his Dialogue with *Tryphon*—*St. Clement* of *Alexandria*, lib. 7.—*Stromat*, p. 765—*Lactantius*, in his fourth book of *Divine Institutions*, p. 231, 232,

&c. Hence St. *Jerome*, in his Dialogue against the *Luciferians*: "To tell you briefly and plainly the sentiments
 " of my soul, we must live and die in that church, which
 " having been founded by the apostles, subsists to this day:
 " But if in any place you hear some, that are called christi-
 " tians, taking a name not from our Lord Jesus Christ,
 " but from some other, as *Marcionites*, *Valentinians*, *Montanists*, *Field Conventiclers* (*Montenses*, *Campanenses*)
 " know, that such are no church of Christ, but a syna-
 " gogue of Antichrist. . . Nor let them flatter them-
 " selves that they quote the scriptures for their tenets;
 " since the devil also quoted scripture, which consists not
 " in the reading, but in the right understanding." So far St. *Jerome*, agreeably to the sentiments of all antiquity.
 Which observation furnishes us with a new argument in favour of the Old Religion, which alone, amongst so many sects, has not adopted any new name, as all those have done, who call themselves Protestants, Presbyterians, Independents, Baptists, Lutherans, Calvinists, &c.

If any one object, that the professors of the Old Religion are also called Papists and Romanists, and from thence would infer, that they are in no better condition in this regard than their adversaries, having new names as well as they: The difference is obvious, because Papists or Romanists are only nick-names given us by protestants; (as we were formerly called *Psychici* by the *Montanists*, *Himousians* by the *Arians*, &c. for it has always been the custom of every heresy to miscall the catholic church.) For our parts we acknowledge no such names; neither were any such names ever heard of in the world before *Luther* invented them, though our religion, as all the world knows, was then professed through all Europe; and to this day there are many kingdoms, in which our church

is very well known, which never heard of the names of Papists or Romanists. In a word, it is no blemish to a church to have a new name given her by her revolted children; because this has always been the case of the true church of Christ in every age: But it is a great blemish to a church to adopt of her own accord any such name, (as all modern sectaries have of their own accord adopted the name of protestants, from their protesting against that which they found the current doctrine of the church,) because this has never been the property of any but heretics and schismatics.

SECT. VII.—*The universality of the church.*

AS the true church of Christ has always inherited the name of catholic, so according to the scripture, she shall always inherit the universality signified by that name; by being the church of all ages, of all nations; and of all truth. That the true church of Christ shall be the church of all ages; that is, that she shall always subsist, and have a visible being in all ages from Christ till the end of the world, is demonstrated from the texts of scripture quoted in the first chapter. See in particular, *Isai.* liv. v. 20, 21. *Dan.* ii. v. 44. *Psal.* lxxii. v. 5, 7. *St. Matt.* xvi. v. 18. and chap. 28. v. 19, 20. And that she shall at all times teach all truth, by being ever orthodox in her faith and doctrine, is no less clear from the same texts, as well as from the creed itself. It only remains that we should prove from scripture, that she is also to be always catholic or universal, by being more or less the church of all nations, which may be demonstrated by the following texts.

Gen. xxii, v. 18. 'In thy seed shall all the nations
 ' of the earth be blessed. *Pf.* ii. v. 8. Ask of me, and
 ' I shall give thee the heathen for thine inheritance, and
 ' the uttermost parts of the earth for thy possession. *Psal.*
 ' xxii. v. 27. All the ends of the world shall remember and
 ' turn unto the Lord; and all the kindreds of the nations
 ' shall worship before thee. *Psal.* lxxii. v. 7, 8. In his
 ' days (*that is, after the coming of Christ*) shall the righte-
 ' ous flourish, and abundance of peace so long as the moon
 ' endureth. He shall have dominion also from sea to sea,
 ' and from the river unto the ends of the earth. *Ver.* 11.
 ' All Kings shall fall down before him, all nations shall
 ' serve him. *Isaiab* ii. v. 2, &c. It shall come to pass in
 ' the last days, that the mountain of the Lord's house shall
 ' be established in the top of the mountains; and shall be
 ' exalted above the hills; and all nations shall flow unto
 ' it. *Isaiab* xlix. v. 6. It is a light thing that thou shouldst
 ' be my servant to raise up the tribes of *Jacob*—I will
 ' also give thee for a light to the *Gentiles*, that thou mayest
 ' be my salvation to the end of the earth. *Isaiab* liv. v.
 ' 1, 2, 3. Sing O barren thou that didst not bear, break
 ' forth into singing, and cry aloud thou that didst not tra-
 ' vel with child; for more are the children of the deso-
 ' late, than the children of the married wife, saith the
 ' Lord. Enlarge the place of thy tent, and let them stretch
 ' forth the curtains of thine habitations: Spare not,
 ' lengthen thy cords, and strengthen thy stakes; for thou
 ' shalt break forth on the right hand, and on the left, and
 ' thy seed shall inherit the *Gentiles*, &c. *Isaiab* lx. v. 3,
 ' 4, 5, &c. The *Gentiles* shall come to thy light, and Kings
 ' to the brightness of thy rising. Lift up thine eyes round
 ' about and see. All they gather themselves together, they
 ' come to thee. The abundance of the sea shall be con-
 ' verted

'verted unto thee, the force of the *Gentiles* shall come
 'unto thee. *Ver. 11.* Thy gates shall be open continu-
 'ally, they shall not be shut day nor night. That men
 'may bring unto thee the forces of the *Gentiles*, and that
 'their Kings may be brought : For the nation and king-
 'dom that will not serve thee shall perish. *Malachi, 1. v.*
 '11. From the rising of the sun, even to the going down
 'of the same, my name shall be great among the *Gentiles*,
 'and in every place increase shall be offered to my name,
 'and a clean offering.'

This threefold universality of the church, implied in
 the name of catholic, by which she is the church of all
 ages, of all nations, and of all truth, was expressed in the
 commission given to her first pastors, *St. Matt. xxviii. v.*
 18, 19, 20. 'All power is given me in heaven and earth.'
 'Goye therefore and teach ALL NATIONS, baptizing them,
 ' &c. TEACHING them to observe ALL THINGS whatso-
 'ever I have commanded you : And lo I am with you
 'ALL DAYS even to the consummation of the world.'
 And for the maintaining this threefold universality, the
 perpetual presence and assistance of Christ, to whom all
 power is given in heaven and earth, was expressly pro-
 mised : So that this Catholicity, being grounded upon
 the veracity and almighty power of Christ, can never
 fail. Let us see now to which of the two, the Old or the
 New Religion, this universality better agrees.

And first, it is evident, that none of the modern sects
 of pretenders to reformation, can be the church of all
 ages : Because not one of them had any being in the
 world till fifteen hundred years after Christ. Whereas
 the old communion, which they forsook, had a visible
 being in all ages from Christ's time till this day.

Secondly,

Secondly, None of the modern sects can in any tolerable sense be called the church of all nations. Whereas the old communion takes in great numbers in most nations in all parts of the world.

Thirdly, As to the universality of truth, or the teaching of all truth, though this is, and ever has been claimed by all sectaries, no less than by the catholic church; yet never any of them could produce such titles to justify their claim as the catholic church produces; to which at her first setting out, the spirit of truth was most certainly promised to guide her into ALL TRUTH, *St. John*, xvi. v. 13. Hence the catholic church alone receives, without exception, all parts of the scripture, which the holy fathers and ancient councils have received; she alone sticks to all ancient traditions, receives the decrees of all lawful general councils, &c. Whereas sectaries reject some part or other of the scripture, and all of them despise apostolical traditions, and the definitions of general councils, and consequently cannot be thought to maintain all truths.

SECT. VIII.—*The conversion of nations.*

A Further argument in favour of the claim which the Old Religion puts in for the title of catholic or universal, is, that she has in every age by her ministers, and by apostolic preachers and missionaries of her communion, converted infidel nations to the faith of Christ. And has always shewn a remarkable zeal for propagating the name and faith of Christ in all parts of the world, and sends to this day missionaries into every country for this end.

Which

Which argument is the more considerable, because it is visible from the holy scriptures, that this was to be one of the marks or characters of the true church of Christ, that she should reduce by her preachers and missionaries, infidel nations, with their Kings, to the faith of Christ. For which see the texts quoted in the foregoing sections; and more particularly *Isaiah* xlix. v. 22, 23. ' Thus saith ' the Lord God, Behold I will lift up mine hand to the ' *Gentiles*, and set up my standard to the people, and they ' shall bring thy sons in their arms, &c. And Kings shall ' be thy nursing fathers, and Queens thy nursing mothers, ' &c. Chap. liv. v. 3. Thou shalt break forth on the right ' hand, and on the left, and thy seed shall inherit the *Gen-* ' *tiles*, &c. Chap. lx. v. 3. The *Gentiles* shall come to thy ' light and Kings to the brightness of thy rising. *Ver.* 11, 12. Thy gates shall be open continually, they shall not be ' shut day nor night, that men may bring unto thee the ' forces of the *Gentiles*, and that their Kings may be ' brought, &c.' And certainly it was the true church of Christ and no other, which *Isai.* ii. and *Micah* iv. ' is called ' the mountain of the house of the Lord,' to which all nations were to flow. It was the true church of Christ and no other, that was signified by that stone hewed out of the mountain without hands, *Daniel* ii. v. 34, 35. ' Which ' grew up into a great mountain and filled the whole ' earth;' which the prophet interprets, v. 44. 45. of a kingdom that should subdue all other kingdoms, and stand for ever. So that it is plain from scripture, that the conversion of Kings and nations to the faith of Christ was to be accomplished by the ministry of the preachers of the true church; and consequently that this must be one certain mark by which we may find out the true church.

Now it is evident from all kind of monuments, that
the

the old church has in every age inherited this grace, and has by her preachers and missionaries brought over whole nations of infidels to the faith of Christ. Witness in the first age the great success of the labours of the apostles, and their disciples, especially of *St. Peter* and *St. Paul*, the founders of the church of *Rome*. Witness in the second age the great conversions wrought in *Africa*, *Gaul*, &c. and of King *Lucius* and his people in *Britain*, by missionaries sent from *Rome*. Witness in the third age the conversion of the *Goths* and other barbarous nations; and in the fourth age, the conversion of the *Ethiopians*, the *Iberians*, &c.

But to come to the succeeding ages, in which our adversaries pretend that the faith and worship of the church was corrupted, we shall find that the same blessing has still continued with her, as the following instances will demonstrate.

In the fifth century, *St. Palladius*, sent from *Rome* by Pope *Celestine* about the year 430, converted the *Scots* to the faith of Christ. See *St. Prosper adversus Collat.* in fine: And the *Centuriators of Magdeburg*, Centur. 5. Col. 18, &c.

St. Patrick, sent by the same Pope, converted all *Ireland*. See the *Centuriators*, Centur. 5. Col. 1426, and Centur. 6. Col. 754, 755, where they acknowledge him to be a man famous for sanctity and miracles, and to have even raised the dead to life, and yet charge him with popery.

In the same century the *French*, with their King *Clo-doveus*, were brought over to the kingdom of Christ by *St. Remigius* of *Rhemes*, and *St. Vedastus* of *Arras*, two holy prelates of the *Roman* communion.

In the sixth century, *St. Ninianus*, first Bishop of *Candida-casa*, a *Briton*, trained up at *Rome* in the christian faith, converted

converted the *Southern Picts* to Christ. *Bede* I. 3. Hist. c. 4.

St. *Columba* or *Columkil*, an *Irish* monk, first abbot of the famous monastery in the island of *Sky*, brought over the Northern *Picts* or Highlanders to the christian religion, *Bede ibidem*. This holy man, in the celebrating of Easter, innocently followed an erroneous calculation, different from that of the rest of Christendom: But this error, into which he and his companions slipt for want of better information, did not hinder him from being all his lifetime a member of that church, from which the *Irish* had all received their christianity in the foregoing age; nor from being honoured by that church as a saint after his death. See the *Roman Martyrology*, June 9.

In the same century, St. *Rupert* Bishop of *Worms*, converted the *Bavarians*. And St. *Columbanus*, and his disciple St. *Gallus*, two *Irishmen*, converted *Savabia*. See *Heylin's Cosmography*, p. 431. and the *Atlas Geographus*, vol. 1. p. 438, 2.

Towards the end of the same century, St. *Augustin* the monk, sent by St. *Gregory* the Great, brought over *Ethelbert* the most powerful of the *English Saxon* Kings, with his people, to the faith of Christ; as may be seen at large in venerable *Bede's Ecclesiastical History*, lib. 1. chap. 25, 26.

In the seventh century, the light of the gospel was further propagated among the *English* by St. *Paulinus*, who baptized *Edwin* King of the *Northumbrians*; by St. *Felix*, who converted the East *Angles*; by St. *Birinus*, who converted the West *Saxons*; by St. *Aidan*, St. *Chad*, St. *Wilfrid*, &c. So that in a short space of time the whole nation was gained over to Christ; and no people was more devoted

devoted than the *English* to the see apostolic, from which they received the faith.

In the same century, St. *Kilianus*, first Bishop of *Wirtzburg*, an *Irish* monk sent by Pope *Conon*, converted *Gosbert* Duke of *Franconia* with his people, *Atlas Geog.* p. 438. 2. And St. *Willibrord* an *Englishman*, (ordained Bishop and sent by Pope *Sergius*,) converted the *Netherlands*. *Atlas Geog.* p. 438. 2.

In the eighth century, St. *Winifrid* an *Englishman*, commonly known by the name of *Boniface*, ordained and sent to preach by Pope *Gregory* the 2d, converted *Hesse*, *Thuriagia*, *Westphalia*, and *Saxony*; and is usually esteemed the apostle of *Germany*. *Atlas Geog.* p. 438. 2.

In the ninth century, St. *Ansgarius*, a monk of *Corby*, and first Archbishop of *Hamborough* and *Bremen*, general apostle of the northern nations, converted *Holslein*, and carried the light of the gospel into *Swedeland*. *Heylin's Cosmog.* p. 484, 501.

In the same century, St. *Cyrl* and St. *Methodius*, *Greeks* by nation, sent by Pope *Hadrian* the 2d, converted the *Sclavonians*, *Moravians*, and *Bohemians*. See *Martinus Polonus* ad Annum 859. *Æneas Sylvius*, *Hist. Boem.* l. 1. c. 13. *Martinus Chromerus* de Rebus Polon. l. 3. It was St. *Methodius* that obtained leave from Pope *John* the VIII. to celebrate the Liturgy in the *Sclavonic* tongue, as appears from the 247th Epistle of the aforesaid Pope, t. 9. *Concil. Labbe.* p. 176. So that it was a great mistake of the *Atlas Geographus*, when he tells his reader, p. 603. without the least warrant from history, and contrary to all kind of monuments, that the *Bohemian* clergy having been converted by *Methodius*, a *Greek* prelate, were a long time before they would acknowledge the Pope's supremacy;

macy; as if *Methodius* himself had not acknowledged it all his life-time, as well by receiving his mission and episcopal consecration from Pope *Hadrian* the second; as by obeying the citation of *John* the 8th, and appearing at *Rome* to justify his doctrine; by whom also he was made Metropolitan or Archbishop, and from him obtained the above-mentioned privilege: All which particulars are evident from the Epistles yet extant of *John* the VIII. See Epist. 144, 145, 247, 263. tom. 9. *Concil. Labbe*.

In the same century, the *Bulgarians* also, with their King, were admitted into the pale of Christ's church. See the Answers of Pope *Nicholas* the first to the queries of this Prince and his people, newly converted to Christianity, tom. 8. *Concil. Labbe*.

In the tenth century, the *Danes* were converted by St. *Poppo*, first Bishop of *Arthusen*, *Heylin's Cosmog.* p. 484. The *Goths* in *Swedeland* by St. *Sigifrid* an *Englisbman* about the year 980. *Atlas Geog.* vol. 1. p. 208. The *Poles* and *Prussians* in part by St. *Adalbert* Archbishop of *Prague*. See the *Atlas Geog.* p. 229, and 248.

In the same age, St. *Bruno* and St. *Bonifacius*, two apostolical preachers of the *Roman* communion, laboured with great fruit in the conversion of the *Russians* of *Poland*. And about the same time the *Muscovites* were brought over to Christ by the *Greeks*: *Wolodimer* the first christian Czar being baptized Anno 988. See *Le Brun's* Dissertations upon the Liturgies, t. 2. p. 412. N. B. That *Nicholas* the second was at that time patriarch of *Constantinople*, who was joined in communion with the church of *Rome*, as the *Greeks* generally were from the time of the second deposition of *Photius*, Anno 886, till the schism was renewed by *Cerularius*, Anno 1053. *Le Brun* also informs us, out of *F. Pagi* (*ad Annum* 987, *Annal. Baron.*)

and *F. Henschenius* (tom. 1. S. S. Maii) that though the *Moscovites* were converted by the *Greeks*, yet they were four hundred years before they joined with them in their schism and their animosities against the Bishops of *Rome*.

About the beginning of the eleventh century, the *Hungarians* were converted under their King *St. Stephen*. *Atlas Geog.* p. 1635. And the *Norwegians* under *Olaus* the third, Anno 1055, the *English* assisting in the work, says *Dr. Heylin*, *Cosmog.* p. 484; who adds, that they, relapsing for the most part to their former idolatry, were finally regained to Christianity by the means of Pope *Adrian* the fourth, about the year 1156. The *Islanders* were also converted in this century by *Olaus Trugger* the Pious, *Atlas Geog.* p. 145.

In the latter end of the twelfth century, *Courland*, *Samogitia* and *Rivonia* received the faith of Christ by the preaching of *St. Meinardus*, *Heylin*, p. 524. *Atlas Geog.* p. 262, 263.

In the thirteenth century, Pope *Innocent* the fourth sent the *Dominicans* to preach to the *Tartars*, *Vincent*. l. 30. And by apostolic preachers of this order, as well as those of the order of *St. Francis*, many infidels were converted in diverse parts of the world.

In the fourteenth century, *Lithuania* was brought over to the christian faith, under *Wladislaus Jagello*, about the year 1388. *Heylin's Cosmog.* p. 524. In the latter end of this century, and the beginning of the fifteenth, flourished *St. Vincent Ferrerius*, who by his preaching and miracles converted about twenty-five thousand *Jews* and *Moors*. *St. Antonin.* 3 Part. Hist. Tit. 23 C. 8. § 4.

In the fifteenth century were converted the inhabitants of the *Canary Islands*, &c. And the *Portuguese* preached the faith of Christ with great success in the kingdoms of

Congo

Congo and Angola. Heylin's *Cosmog.* p. 996, 998. So far of the times before the pretended reformation; and of preachers certainly joined in communion with *Roms.*

Nor has the hand of God been shortened in these two last ages; but has in a great measure repaired the loss which the Old Religion has sustained by the unnatural rebellion of so many of her children in *Europe*, by the conversion of many millions of infidels in all other parts of the world.

In the sixteenth century, *St. Francis Xavierius* carried the light of the gospel to the coasts of *Malabar*, *Travancor*, and *the Fishery* in the *East Indies*; to the *Molucca Islands*, and the Islands *Del Moro*, and *Japan*; converting by his miracles many hundred thousands of these barbarians to Christ. His life is extant, englished by Mr. *Dryden*, in the close of which the reader will find the great eulogiums this apostolical preacher has received even from protestant writers. His followers and successors converted the Kings of *Bungo* and *Arima*, &c. So that the church of *Japan* counted no less than 600,000 christians; and stood for a long while the shock of the most violent persecutions, in which innumerable martyrs suffered with a piety and constancy not unworthy the primitive times; till all communication being cut off, and no means left of any priests coming amongst them, the public profession of the faith was at length extinguished.

In the same age, the *Spaniards* having settled themselves in the *Philippine* islands, preached Christ to the infidels there, with such success, that according to modern accounts, there are now ten hundred thousand christians, some say, two millions in those islands. *Lettres Edifiantes, &c.* Recueil XI. Let. 3.

The missionaries have also made great progress in di-

vers other parts of *Asia*, in these two last ages; as in *China*, where there are great numbers of christians spread through different provinces of that vast empire. In the kingdoms of *Tonquin* and *Cochinchina*, where there are numerous churches in spite of persecution. In the kingdom of *Madure* and other provinces of *India* on this side of *Ganges*, where the number of christians increase daily: In the kingdom of *Tibet*: And in the *Marian* islands, where the inhabitants now are all christians.

As to *Africa*, the conversions have chiefly been upon the coasts of *Zanguebar*; in the great empire of *Monomotapa*; in the kingdom of *Sierra Liona*, where F. *Bareira* the Jesuit baptized the King, Anno 1607, &c.

In *America*, *Martinus a Valentia*, an apostolical preacher of the order of *St. Francis* with twelve companions, converted so great a number of the *Indians* in the empire of *Mexico*, that if we may believe *Thomas a Jesu, de Conversione omnium Gentium*, l. 4. c. 5.) there was not one of this number who had not baptized a hundred thousand between the years 1524, and 1531.

In the same century, *St. Lewis Bertrand*, a *Dominican* friar, eminent for sanctity and miracles, preached the faith to several provinces of the southern continent of *America*; and penetrated into the very heart of *Peru*; converting an innumerable multitude of barbarians. His labours have been seconded by those of many others: So that now the inhabitants of *Terra Firma*, of *New Grenada*, of *New Andaluzia*, of *Popayan* and of *Peru*, are in a manner all christians.

About the middle of the same century, the *Portuguese* Jesuits laid the foundations of a flourishing church in *Brazil*: Which in a short time increased to such a degree as to take in no small part of the inhabitants of this vast country,

country, who are at present zealous christians. The religious of the same order have also penetrated into the very heart of *Paraguay*; and inviting the barbarians out of their woods and mountains, have both civilized them and made them christians. The cross of Christ has also been prosperously erected in the great kingdoms of *Tucuman* and *Chili*, where the Bishop of *Imperiali* alone has, according to *Collier's Historical Dictionary*, fourscore thousand *Indians* under his care.

In *North America*, the most remarkable conversions have been made in this last age in *New Mexico* and the adjoining parts; and in *Canada* or *New France*, where the *French* have omitted no care to bring over the *Indians* to the faith of Christ, not to speak of a late settlement in *California*, and many other missions in all parts of the infidel world. So that in these our days we see that of the apostle, *Rom. x. 18.* evidently verified in our missionaries. 'Their sound went into all the earth, and their words unto the ends of the world;' and *v. 15.* 'How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!' And can any one be so unreasonable as to charge that church with heathenish idolatry, which, by her pastors and ministers, has every where planted the cross of Christ upon the ruins of idolatry?

But what infidel nations or Kings have ever been brought over to the faith of Christ by protestants, or other sectaries, so as to entitle any of them to a share in those ancient prophecies, which were to be verified in and by the true church? We have never heard of any such conversions; though it must be granted, that no nation has better opportunities than the *English* for carrying on a work of this nature, by reason of their plantations and factories in all parts of the heathen world. "And yet,

“ says Mr. *Morden*, (*Geography Rectified*, p. 596.) can
 “ we say we have improved the advantage God hath put
 “ into our hands, to his glory and the propagation of his
 “ gospel? Have we made so much as one solemn mission
 “ of pious and learned men to preach the glad tidings of
 “ salvation in Jesus Christ, so much as to those ignorant
 “ heathens that confine upon the *English* pale, or the poor
 “ negroes that are detained in cruel slavery in our own
 “ plantations?” So far Mr. *Morden*.

And Dr. *Heylin*, in his *Cosmography*, (second edit. p. 1027,) after having told his readers, that the people of *New England* are for the most part well enough disposed, and tractable and docile in matters of religion, adds,
 “ which notwithstanding, I find not any great increase of
 “ Christianity among the natives: Our *English* underta-
 “ kers thinking it sufficient, if they and their houses served
 “ the Lord, without caring what became of the souls of
 “ the wretched people, which hitherto have sat in dark-
 “ ness and in the shadow of death, notwithstanding those
 “ new lights which have shined amongst them.” So far the Doctor.

We are told indeed by some modern writers, of the endeavours of one Mr. *Elliot*, a dissenting minister, to bring over the *Indians* of *New England* to the christian religion: And we know that a society has been established at *London* for propagating the gospel, by means of which some churches have been built in our *American* plantations; and, if we believe their own account, some kind of a reformation effected among the *English* there. But as for the conversion of infidels, as far as I can find by their freshest memoirs, it has scarce been attempted by their missionaries, much less effected. So that I fear after all we may too truly say, with regard to the *British* plantations

plantations in general, what the *Atlas Geographus* says of *Virginia*, p. 712. That *to the scandal of our nation, the English have taught the inhabitants little besides the vices of drunkenness, avarice, fraud, &c.*

How different in this particular is and always has been the behaviour of catholics, who no sooner get footing in any country, inhabited by infidels, than they industriously apply themselves to preach to the natives the faith of Christ! And not content with this, carry the word of life, with infinite labour and evident danger of their lives, to those nations where they have no temporal power to support them, and nothing to expect in this world but hardships and persecutions; and where great numbers of them have been put to cruel deaths for their pains.—Whereas modern sectaries, who would have the world believe that they alone profess the pure gospel, and have been raised up by God Almighty in these latter ages to reform his church, have inherited so little of this apostolical spirit, so little of christian zeal, or even of common charity, as not only to neglect the poor infidels that live among them; but even to hinder the negroes, whom they detain in cruel slavery, from embracing christianity, lest by their so doing they should lose their dominion over them. From whence it is too visible, ‘that they are not of the seed of those men by whom salvation came to *Israel*, 1 *Machab.* v. v. 26.’

From all which it is easy to draw the following conclusions in favour of the Old Religion. 1st, That the old church alone is that church which was foretold by the prophets. 2^{dly}, That the old church alone has inherited the spirit and blessing of the apostles. 3^{dly}, That God himself has evidently given her the preference before all other societies, in making choice of her pastors, and of

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no others, for the great work of the propagating his gospel, and the conversion of infidels. Is it likely that God would have made choice of the pastors of a church corrupted with damnable errors, superstitions and idolatry, for so great and divine a work, and not rather have employed a pure reformed ministry, if these reformers had really been such as they pretended to be?

I shall only add, for further proof of the Divine favour towards the Old Religion, that the men, in every age, who have been the chief instruments of Providence in the conversion of nations, were generally eminent for sanctity; and have confirmed their doctrine by incontestable miracles; as may be demonstrated from the best and most authentic monuments of all ages and of all nations. Therefore God was certainly with them, and with that communion in which they all lived and died.

SECT. IX.—*Apostolical succession.*

ANOTHER property of the true church of Christ is, ‘a succession from the apostles of Christ.’ This is signified in the *Nicene* creed by the word apostolic or apostolical, when we there profess that we ‘believe the one, catholic, and apostolic church.’ And it must be evident beyond dispute, since the apostles were, by Christ’s commission, the first fathers and founders of the church; and with them and their successors, both Christ himself and his holy spirit were to remain till the end of the world, (St. *Matt.* xxviii. v. 19, 20. and St. *John* xiv. v. 16, 17, compared with *Isaiah* lix. v. 20, 21.) that the true church can be no other than that which has a ‘succession from the apostles.’

This apostolical succession, which is an inseparable property of the true church, implies four things, *viz.* 1st,

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A succession of a church, that is, of a society, or communion, descending without interruption from that first society or communion established by the apostles. *2dly*, A succession of doctrine derived in an uninterrupted channel from the apostles. *3dly*, A succession of holy orders, derived from those who were ordained by the apostles. *4thly*, A succession of lawful commission, or spiritual jurisdiction and authority to preach, administer the sacraments, and execute all other branches of the pastoral office; which Christ gave to his apostles, *St. Matt. xxviii. v. 19.* and *St. John xx. v. 21.* and they imparted to their followers, the ministers of the church, lawfully called, and lawfully sent: For that this branch of succession is different from the bare succession of holy orders, is visible; for Bishops and Priests truly ordained, when by heresy and schism they fall from the church, have true orders after their fall; because they cannot lose their character, but have no lawful commission or spiritual jurisdiction; for this no heretic or schismatic either has himself, or can impart to others, having forfeited it by his revolt.

Hence, for a church to be truly apostolical, or to have a 'succession from the apostles,' it is not enough, that the Bishops and priests of this church have holy orders derived from the apostles; for so the *Arians*, *Macedonians*, *Nestorians*, *Eutychians*, and many other heretics have had: Nor is it enough, that with their orders they have also retained the doctrine of the apostles, as many schismatics have done, especially in the beginning of their schism: But it is requisite moreover, that the society, which would claim the title of apostolical, be not a new-raised communion, separated from that great body of christians which descends in an uninterrupted channel from the apostles; and that its ministers act by a lawful commission,

commission, derived from that which was first given by Christ to his apostles: For where these things are wanting, there can be no true church of Christ, but a sect, or a schism, and consequently a synagogue of antichrist.

All these four parts of apostolical succession have been evidently promised in the scriptures to the true church of Christ. 1. A succession of a society or communion ever standing, and ever flourishing till time itself should end, *St. Matt.* xvi. v. 18. *St. Matt.* xxviii. v. 19, 20. *St. Luke* i. v. 32. *St. John* xiv. v. 16, 17. *Psal.* lxxii. v. 5, 7. *Psal.* lxxxix. v. 27, &c. *Isaiah* liv. v. 9, 10. *Daniel* ii. v. 31, 44, &c. 2. A succession of orthodox doctrine in this same society or communion, from the time of Christ and his apostles to the end of the world: For which see the same texts; as also, *Isaiah* ix. v. 20, 21. *Ephes.* 4. v. 11, 12, &c. 3. A succession of pastors lawfully ordained, *Jeremiah* xxxiii. v. 17, &c. See also *St. John* xx. v. 22, 23, compared with *St. Matt.* xxviii. v. 20. 4. A succession of spiritual jurisdiction and authority to execute all the functions of the ministry; given to the apostles for them and their successors. *St. John* xx. v. 21. and *St. Matt.* xxviii. v. 18, 19, 20. without which whosoever comes is to be looked upon as an usurper, a thief and a robber. *Rom.* x. v. 15. *Heb.* v. v. 4. *St. John* x. v. 1.

It remains that we should examine which of the two, the Old or the New Religion, bids the fairest for all those four branches of apostolical succession, and consequently for the title of apostolic church.

And *first*, It is evident, that none of the modern sects, of pretenders to reformation, can claim any succession of their society or communion from the days of the apostles; because it is notorious to all the world, that their religion began with what they call the reformation, and that they

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are a new-raised communion formed by going out from us: Now where there is a new-raised communion and a change of religion; it is evident there can be no such thing as a perpetual succession in the same communion and the same religion. In a word, there were no such thing as Protestants, Presbyterians, Lutherans, Calvinists, or by whatever other name you please to call them, 300 years ago; nor had not been for 1000 years: Therefore they cannot pretend to an uninterrupted succession of their communion from the apostles. The consequence of which is, that none of them all can have any just claim, either to the scriptures, or to any other part of the apostolical inheritance; because they descend not from the apostles, and consequently are not the right heirs of the apostles; but an upstart race, that have no connection with the apostles.

2dly, It is no less evident, that neither protestants, nor any other modern sectaries, have any succession of their doctrine from the apostles. I speak not of that part of their doctrine in which they agree with catholics, which is certainly apostolical; but of that part of their doctrine, which is peculiar to themselves, and from which they are denominated protestants, &c. For it is notorious to the whole world, that before the year 1500, there was not any where upon earth a set of men that held throughout the same protestancy, that is, the same protesting articles as are now taught by any modern sectaries, of what denomination soever.

3dly, As for succession of holy orders, the greatest part of modern sectaries have not the least claim to it. Because they have no Bishops descending by succession from the apostles; and consequently can have no orders derived from them. For it is the universal tradition of
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all churches, from the very time of the apostles, that none are to be acknowledged for lawful ministers of the word, or sacraments of Christ, but those that were ordained by the apostles, or the Bishops of the church descending from them. Hence the Lutheran Superintendents, the Calvinian Presbyters, &c. who are no Bishops, nor ever received holy orders from any that were true Bishops, are indeed no better than mere laymen; not only in the judgment of all churches, whether catholic, or schismatical, for fifteen hundred years after Christ; but even in the judgment of the best divines of the protestant church of *England*: And consequently these protestant congregations abroad, as well as those of the dissenters at home, are indeed no churches; and if lay-baptism, as many protestant divines will have it, be no baptism, they are no christians. Whether the *English* protestant clergy, who glory in their succession of Bishops, be in any better condition, we shall examine in our Appendix.

4thly, As to the most essential branch of apostolical succession, viz. that of mission, or commission and authority, given by Christ to his apostles, and derived in an uninterrupted channel from them, for preaching the word, administering the sacrament, &c. It is what all sectaries, (even supposing they had holy orders amongst them) have most certainly forfeited; from the moment they separated themselves from that great body of Christians which descends in one communion from the apostles; with which alone the apostles deposited their commission; and whose pastors alone are the undoubted heirs of the apostles. For what claim can sectaries have to any mission or spiritual power derived from the apostles through the channel of the church, who at their very first setting out broke off from this channel, that is, from the communion of

of the same church to which they pretend to appeal for their commission and succession, and were excommunicated by her chief pastors; which was certainly the case of all the first reformers.

To set this matter in a clearer light, it must be observed, that all spiritual power, jurisdiction and authority must come from God, and cannot be executed without a criminal presumption and usurpation any otherwise than by commission from him; so that whosoever intrudes himself of his own head into the pastoral office, or spiritual functions, in the language of the scripture, is a thief and a robber, *St. John x. v. 1.* Now there are but two ways that this divine commission (without which it would be high treason against God to usurp the office or functions of his delegates and ministers) can be imparted to any person; viz. either immediately by God himself, as he sent *Moses* and the prophets in the Old Testament, and Christ and his apostles in the New; or else by being licensed and empowered by men, who have that authority handed down to them from those who were originally commissioned by God, of which kind is the mission of all the ordinary pastors of the church of Christ, deriving both their orders and their jurisdiction from the apostles, who were commissioned by Christ himself, with a promise to abide with them and their successors for ever, *St. Matt. xxviii. v. 19, 20.*

As for that extraordinary mission immediately from God himself, though some modern sectaries have pretended to it, yet none of them could ever yet produce the necessary proofs to justify their pretensions; none of them could ever shew their patents stamped with the broad seal of heaven; that is, none of them could ever work any evident miracle in testimony of their being sent by God;

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which nevertheless was absolutely necessary for any prudent christian to receive them as God's extraordinary delegates immediately sent from him. For God, who is the sovereign wisdom and the sovereign justice, does not expect that we should receive any as immediately sent from him, upon their bare assertion; otherwise we should be daily exposed to the danger of receiving false prophets, and wolves in sheeps cloathing, who never fail to cry out, the Lord, the Lord, though the Lord never sent them. From whence we have a right to conclude, that such as cannot produce sufficient proofs of their being sent in an extraordinary manner immediately from God himself, were indeed never sent by him: Since God's sending his delegates necessarily implies an obligation in men to receive those whom he sends; which obligation can never be where these pretended delegates cannot produce their credentials. Hence Christ himself declares, that the *Jews* would not have sinned in not receiving him, 'if he had not done such works amongst them as no one else had done,' St. *John* xv. v. 24. So necessary it is that the pretensions to an extraordinary mission should be supported by such extraordinary proofs, as neither ancient nor modern sectaries could ever yet produce.

And if we have a right to call for these extraordinary proofs as often as any one pretends to an extraordinary mission from God; how much more in the case of modern sectaries, whose enterprize was so extraordinary? For what they made profession of was nothing less than altering the whole face of God's church, reforming, as they called it, her faith, abolishing her liturgy, degrading her ministry, setting aside her canons and discipline, condemning the doctrinal decisions of her general councils, preaching down her most ancient traditions, and entirely
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disclaiming her authority. Now to support them in this enterprize against the whole visible church, founded by the miracles of Christ, and all her ordinary pastors descended by succession from the apostles of Christ; they had so much the more need of miracles, as they had neither any predictions of the prophets to recommend them, nor any extraordinary sanctity of life and conversation to plead for them; and on the other hand, they had against them the authority of the whole visible church, so strongly established by innumerable texts of scripture, (quoted above in our first Chapter) that if there be any thing evident in scripture, this their enterprize against the church was evidently unwarrantable, not to say impious and sacrilegious.

And as for their appealing, as some of them have done, to the miracles of Christ, to justify their proceedings against the church, nothing could be more absurd: Since it must be evident to every thinking man, that his miracles bear testimony indeed to the society established by him and his apostles, but not to any new-raised communion, cut off from the original succession: And that in the dispute between the Old Church and modern sectaries, concerning the true meaning and interpretation of the scriptures, which is the main subject of all our contests, not one of the miracles of Christ can with any shew of probability be alledged against that interpretation of God's word, which the church gives: But rather all of them in favour of her, to whose teachers that same word has evidently promised the Spirit of truth, *St. John* xiv. v. 16, 17; and the presence and assistance of Christ himself, till the end of the world, *St. Matt.* xxviii. v. 19, 20.

But the greatest part of modern sectaries being sensible that they can have no pretensions to any extraordinary mission immediately from God himself, would willingly

put in for some share in the ordinary vocation of God's ministers, derived through the channel of the church. But they are as little able to maintain this claim as the other. For if they were not immediately sent from God himself, but by the ministry of men, who by succession had inherited this divine commission; it is incumbent on them to declare who those men were that imparted this commission to their first teachers? Who sent them to teach their protestant doctrine? Who authorized them to preach down and alter at pleasure, in spite of all the ordinary pastors, the doctrine, discipline, liturgy, tradition, ordinances and observances of the whole visible church? It is plain they did not receive this commission from the hands of other more ancient sectaries; who neither had any such commission to impart, nor if they had, did any of the first reformers so much as pretend to be sent by them. And it is ridiculous to say they received this commission from the catholic church, which never commissioned any to preach a doctrine anathematized by all her pastors; nor could their receiving orders in the *Roman* communion, authorize them to commence teachers of another religion. Besides, if the system of these reformers be true, their orders which they received in the catholic church were derived from Antichrist, and given by heretics and idolaters, who by their apostasy from the gospel, had forfeited the apostolical commission for themselves, and consequently could not impart it to others. It follows therefore, that these gentlemen have intruded themselves into the pastoral ministry of their own heads, without being sent by any one but by him, that sent all the false prophets from the beginning. For as for a mission from the laity, which some of them have pretended to, these had none themselves, and consequently could impart none.

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From all that has been said it is evident, that modern sectaries have no share in any branch of apostolical succession; since neither their church nor their doctrine, their orders nor their mission, are derived from the apostles of Christ. It only remains that we should now shew, that the professors of the Old Religion have a better title to all and every one of these branches of apostolical succession.

And first, it is plain that the catholic society, or communion, had no other beginning but from the apostles of Christ: And that the present church in communion with *Rome*, visibly descends from that first society established by the apostles, without any breach or interruption. Witness the succession of the Bishops of *Rome*, brought down through every age from *St. Peter* to this day, Chap. 6. Sect. 3. Witness the succession of saints, apostolical pre-

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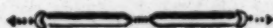
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lates, doctors and martyrs in every age in the same communion, Sect. 5. Witness in every age the conversion of infidel nations by preachers of the catholic communion, Sect. 8. Witness in fine that vast body of christians, which in every age, since the days of the apostles, has been joined in communion with the Bishops of *Rome*. Then as for the perpetual succession of the catholic doctrine from the apostles, it has been already demonstrated, Chap. 3. Sect. 3. 3dly, Our succession of holy orders from the apostles cannot be called in question; since our greatest enemies are forced to appeal to this succession. In fine, our mission is visibly derived by ordinary succession from the same fountain in one uninterrupted channel, and has never been forfeited by heresy or schism, as we have proved above, chap. 4. So that it is with the strictest justice that the Old Religion alone inherits the title of apostolical; because she alone has a just claim to all the branches of apostolical succession.



A P P E N D I X.

*The Case of the English ORDERS, stated
in 15 PROPOSITIONS.*

1. **P**ROPOSITION. The catholic church has never acknowledged the *English* protestant orders; nor ever regarded their Bishops or other ministers any otherwise than as mere laymen; nor admit them, upon their conversion, to any ecclesiastical functions, without ordaining them after the catholic manner.

The truth of this proposition is evident, by the perpetual practice of catholics ever since the first introduction

tion of the new ordinal in the days of *Edward VI.* For immediately upon the accession of *Queen Mary* to the Throne, in her first Parliament, ‘All consecrations were declared to be void and null, which had been made according to the ordinal of King *Edward VI.*’ says *Dr. Heylin*, *Hist. of the Reform.* 2d edit. part 2. p. 38. Who also amongst other articles, sent by the Queen to the Bishop’s *March 3.* Anno 1553-4, sets down this for the 14th, p. 36. ‘Touching such persons as were heretofore promoted to any orders after the new sort and fashion of orders, considering they were not ordered in very deed, the Bishop of the diocese finding otherwise sufficient ability in those men, may supply that thing which was wanted in them before, then according to his discretion admit them to minister.’ Upon which article *Mr. Fox* (in *Indice*) makes this note. ‘Ministers revolting to popery must, with their new religion, have new orders.’ And this was certainly practised both in that Queen’s time, and ever since. For whereas a great part of our missionaries in *Queen Elizabeth’s* days, and many since, have been converted ministers, yet not one of them was ever admitted to the function of the priesthood, any otherwise than by a catholic ordination. And so it was determined at *Rome*, Anno 1704, in the case of *Mr. Gordon*, some time Archbishop of *Glasgow*, as we learn from *F. Le Quien*, *Nullite des Ordinations Anglicanes*, tom. 2. *Pieces Justificatives*, p. 69.

We are not ignorant that a certain *French* writer undertook, not long ago, the defence of the *English* protestant orders against this general judgment of all other catholics. But we know withal, that he was not able to maintain the cause without running into exotic notions, which drew upon his book the censure of the *Galician* clergy,

clergy, and obliged the author to take sanctuary amongst those whose cause he had pleaded.

As for the rest, this general judgment of catholics of the nullity of the *English* protestant orders, must carry with it no small weight with every serious christian, to make him doubt at least of the validity of the *English* ordinations, which he sees absolutely rejected by so great a body of christians, amongst whom are such numbers of divines both learned and pious: And this the more, when he considers that these persons, who reject these new orders, are they from whom the *English* Hierarchy pretends to derive itself. Nor would it mend their cause, if they should appeal from *Rome* to the judgment of the *Greeks*: So far from it, that if we may credit the accounts we have of the modern *Greeks*, these scarce allow of the baptism of protestants, much less of their orders.

2d PROPOSITION. Protestants themselves seem to have had formerly but a mean opinion of their orders, and of the power of their first ordainers.

This has appeared in sundry instances, particularly in the case of Bishop *Bonner*, who having refused the oath of the Queen's spiritual supremacy tendered to him by Mr. *Horn*, who called himself Bishop of *Winchester*, pleading that *Horn* was no Bishop, and therefore had no power to tender him the oath: The point was first argued by the Bishop's Counsel at the Bar, and afterwards taken into consideration by all the Judges at *Sergeant's Inn* in Judge *Catline's* Chambers, who was then Lord Chief Justice. Where after much debate it was resolved by all the Judges, that Bishop *Bonner's* plea upon this issue that he was not guilty, because *Horn* was no Bishop, should be received; and that the trial should be committed to a Jury of the county of *Surry*. See Abridgement of *Dyer's* Reports,

7 *Eliz.* p. 234. But as we learn from Dr. *Heylin*, 2d Part, p. 173, it was thought more adviseable, ' that the decision of the point should be referred to the following Parliament, for fear that such a weighty matter might miscarry by a contrary Jury.' So mean an opinion had protestants of those days of their Bishops and their orders, that it was not thought safe to commit the trial of the point, whether they were indeed Bishops or no, to a Protestant Jury, in a Protestant Court, under a Protestant Government. Bishop *Bonner*, though a man generally hated by all protestants, so effectually put a stop, by this plea, to the proceedings of his adversaries, that he was no more molested. And it was thought necessary in the ensuing Parliament (8 *Eliz.*) to pass an act by which the Bishops (whatsoever they might be by the law of God) were made at least legal Parliamentary Bishops.

As for those from whom they pretend to derive their orders, *viz.* *Barlow*, *Scory*, &c. it appears that the Queen herself had but a mean opinion of their ability for this performance, from the efforts she made to have her new Bishops consecrated by Catholic Prelates, addressing herself for this end, first to an Archbishop of *Ireland*, then prisoner in the Tower as we learn from *Saunders*, *de Schism.* *Ang.* afterwards to *Tunstall* Bishop of *Durham*, *Bourne* Bishop of *Bath and Wells*, *Pool* Bishop of *Peterborough*, and *Kitchin* Bishop of *Landaff*, as appears from her commission, exhibited at large by *Bramball*. And when at last she was forced to take up with *Barlow*, *Scory*, &c. (if we believe the records produced by our adversaries) she found it necessary to employ the plenitude of her spiritual supremacy to habilitate them for the function of consecrating *Matthew Parker* Archbishop. Witness this clause in the Queen's commission directed to the said *Barlow*, *Scory*, &c.

&c. ‘ Supplying nevertheless by our supreme royal authority—whatsoever is wanting or shall be wanting in order to the performance of the premises, either in the things, which pursuant to our commission aforesaid, shall be done by you; or in any one of you, your condition, state, or power, of those things, which by the statutes of this our kingdom, or by the ecclesiastical laws, in this part are required or are necessary; the circumstances of the time, and the necessity of affairs demanding it.’ *Supplentes nihilominus suprema autoritate nostra Regia, si quid aut in his quæ juxta mandatum nostrum prædictum per vos sicut, aut in vobis, aut vestrum aliquo, conditione, statu, aut facultate vestris, ad præmissa perficienda desit aut deerit eorum quæ per statuta hujus Regni nostri, aut per Leges Ecclesiasticas, in hac parte requiruntur aut necessaria sunt, temporis ratione & rerum necessitate id postulante.*

But I hope it may be questioned without offence, whether her Majesty, with all her supremacy, could make a consecration legal and canonical, which was against all laws and canons: And much more whether she could empower men to make a Bishop, who never were truly consecrated themselves.

3d PROPOSITION. It has been a current opinion among the catholics, from the days of *Queen Elizabeth*, that *Matthew Parker* (from whom the whole *English* Protestant Hierarchy derives itself) was consecrated, if I may be allowed to use that term, at the *Nag’s Head* in *Cheapside*, by *John Scory*’s laying the bible upon his head, with these words: ‘ Take thou authority to preach the word of God sincerely.’ So *Dr. Champney*, *Vocation of Bishops*, &c. chap. 14. *Sacrobosco*, *Fitzsimons*, *Kellison*, and many other learned controvertists; and more lately *Mr.*

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Ward, in his Controversy of Ordination truly stated, *Clerophilus Aleibes*, and others in their answers to *Courayer*.

Of this history are quoted the following witnesses. 1. Mr *Neal*, some time *Hebrew* professor in the University of *Oxford*, and when these things were done, chaplain to *Banner* Bishop of *London*, who declared to Mr. *Bluet*, a grave and learned priest, from whom Dr. *Champney* had it, that he himself was present, and eye-witness to that ludicrous consecration.

2. Mr. *Henry Constable*, in his manuscripts, (alleged by Dr. *Champney*) who appeals for the truth of the matter of fact, not only to several catholics that were eye-witnesses, but also to *John Stow* the protestant historian, who had diligently examined into the whole matter, and often affirmed the truth of it in the hearing of a great many persons of most entire credit and fidelity, who were actually living at the time that Dr. *Champney* published his book, p. 169; though Mr. *Stow*, not daring to insert this history in his *Chronicle*, chose rather to make no mention at all of the consecration of the new Prelates, nor of any thing relating thereunto.

3. Mr. *Faircloth*. As we learn from the *postscript* to a book entitled, ‘*The Nullity of the Protestant Clergy of England*.’ “Since the finishing of the point,” says this author, “I have had occasion to find out some particulars. “Mr. *Abbot* of *Canterbury* shewed to F. *Faircloth* (one of “the priests who in King *James* the First’s time were permitted to see the *Lambeth Register*) certain records.— “But Mr. *Plowden* yet living does depose, that he had “it from F. *Faircloth*’s own mouth, with whom he lived “many years an intimate friend, this ensuing answer of “F. *Faircloth* to *Abbot*. My Lord, said he, my father was “a protestant, and kept a shop in *Cheapside*, and assured
“ me

“ me that himself was present at *Parker's* and the first
 “ Protestant Bishops consecration at the *Nag's Head* in
 “ *Cheapside*, &c. This supposed, my Lord, I cannot but
 “ judge this is a forged register.”

4. Dr. *Derbyshire*, nephew to Bishop *Bonner*, and prebendary of *St. Paul's* is also cited as a witness of the *Nag's Head* consecration. For the author of a book entitled a *Legacy left to Protestants*, printed at *Donay*, 1654, declares that he had it from that Doctor's mouth, as of his own knowledge, that the first Protestant Prelates, like good fellows, had made themselves Bishops at an inn, because they could not get true Bishops to consecrate them. The same author alledges also the testimony of another gentleman of known worth and credit, who had it from his father, one of the chief Judges of the realm, that being at dinner with Archbishop *Heath* at *Cobham* in *Surry*, he saw a letter sent from Bishop *Bonner* in the *Marshallsea* by one of his chaplains to the Archbishop, wherein he merrily related the manner how these new Bishops ordained one another in an inn where they were met together.

5thly. To these testimonies is to be added, that of Dr. *Morton*, the Protestant Bishop of *Durham*, who upon occasion of a book against the Protestant Bishops, made a speech in Parliament, in which he appealed to their *Nag's Head* consecration as a matter of fact notorious to all the world. And whereas Dr. *Bramhall* offered to deny that Bishop *Morton* ever made any such speech, my Lord *Audley*, who was personally present in the House of Lords at that time, gave testimony to the truth of it, as follows. Nullity, &c. p. 88, 89. “ Having seen a book entitled, *The Consecration and Succession of Protestant Bishops*, (by Dr. *Bramhall*, then Bishop of *Derry*) and particularly perused that chapter called *The Vindication of the Bishop of Durham*,

“ I find

" I find myself obliged ——— to say something as con-
 " cerned, and so have desired place here for a few lines.
 " Who the author of the *Treatise of Catholic Faith*, &c.
 " fixeth on to prove his allegation touching the Bishop of
 " *Durham* (*Morton's* speech) I know not; for he told me
 " of it before ever I spoke to him: but sure I am, if it
 " be looked after, he may have sufficient testimony to sa-
 " tisfy half a dozen Juries: But that which stirs me to
 " speak in this matter, is a note I have, at the request of
 " the Bishop of *Derry* (*Bramhall*) given him under my
 " hand, wherein I say the same in substance with the au-
 " thor touching the Bishop of *Durham's* speech. As for
 " the book against Episcopacy, which was the ground of
 " the discourse, my note only avers it was brought into
 " the house, but said not by whom, nor who was the au-
 " thor. In truth I wondered much to find that the Bishop
 " of *Durham* doth deny this speech, for I cannot remem-
 " ber that ever I heard of, or read the story of the *Nag's*
 " *Head*, till that day in Parliament of my Lord of *Dur-*
 " *ham*: Then I heard it from him, and this I say as I shall
 " answer it before the judgment seat of God Almighty.
 " And I do not remember that ever I heard the Bishop of
 " *Lincoln*, or any other Bishop before or since, mention the
 " *Nag's Head*, or touch that story, &c. But my Lord of
 " *Derry* will not believe that I (for I cannot but take it
 " to myself) do or ever did know my Lord of *Durham* so
 " well as to swear that this was the man. If his Lordship
 " had been an *English* Bishop and frequented Parliaments,
 " he would have omitted this. Not to multiply words,
 " I can assure his Lordship, I could as well and surely have
 " sworn this is the man, the Bishop of *Durham*, as his
 " Lordship could of Sir *George Ratclif*, when he lived.
 " Besides, his person and place of the Bishop's Bench is

“ too eminent to be mistaken. Another expression of my
 “ Lord of *Derry* is, I do not take myself to be so exact
 “ an analyser of a discourse as to be able to take my oath
 “ what was the true scope of it. Here likewise I must
 “ beg his Lordship’s pardon. I know no such defect in
 “ myself, for there is not any thing more easy than to
 “ comprehend the true scope of a short plain historical
 “ discourse, as this was. To conclude as to the Bishop
 “ of *Durham*’s denial, I hope that confessing himself now
 “ of the age of 95 years, it will be held no crime to say,
 “ or improbable to believe, that one of that great age
 “ may at least forget what he spoke so many years since.
 “ For the two certificates of the other Lords, that of the
 “ temporal saith little to my Lord of *Derry*’s purpose,
 “ neither with an indifferent judgment can that of the
 “ spiritual work much. For my part I do not say that
 “ any of all their Lordships, whose names are put to the
 “ certificates in the book, were in the house at this time;
 “ or if any of them were, that they took notice of what
 “ my Lord of *Durham* spoke; for many discourses are
 “ made in Parliament, and little notice taken of them;
 “ neither had I of this, but that it was to me a new thing.
 “ The Clerk of the Parliament is also brought in to cer-
 “ tify, though as to my note his pains might have been
 “ spared, for I do not mention a book presented, and
 “ consequently none to be recorded; and as for speeches,
 “ I do assure his Lordship on the authority of an old Par-
 “ liament-man, that it is not the office of a clerk to re-
 “ cord them, (his work would be too great) till it be a
 “ result or conclusion, and then he writes them down as
 “ orders, ordinances, &c. of Parliament. I will end this
 “ short and faithful defence, which I have been here ne-
 “ cessitated to make for myself, with many thanks to my
 “ Lord

“ Lord of *Derry* for his charity and opinion of my ingenuity ; and seeing his Lordship’s inclination in this matter is to absolve me from a malicious lie, I will absolve myself as to mistake, either in the person or matters, assuring his Lordship, and all the world, there is none.” So far this noble Peer.

And whereas some have pretended that this story of the *Nag’s Head* consecration, was invented in King *James* the First’s time, and never heard of in Queen *Elizabeth*’s days : The contrary is very evident, as well from many other testimonies, as from what the author of *The Treatise of the Nature of the Catholic Faith*, &c. printed 1657, declares. *I have spoken*, says this writer, p. 9. *with both catholics and protestants that remember near four-score years, and acknowledge that so long they have heard the Nag’s Head story related as an undoubted truth.* But what need could there be for their going to a tavern for their consecration, since they had the Queen on their side, and consequently the churches at their command ? I must own, this objection would weigh very much with me, if withal it could be made to appear, that either the *consecrator* or *consecrated* looked upon *consecration* as any thing better than an idle ceremony, or thought there was any great difference whether it were done in a tavern or a church.

PROPOSITION 4. The *Lambeth Register*, which gives a different account of the consecration of *Matthew Parker*, from that of the story of the *Nag’s Head*, is suspected of forgery.

The grounds for this suspicion may be seen in Mr. *Ward*, *Clerophilus*, and others, to whom for brevity’s sake I remit the reader, because I look upon it of small importance, with regard to the validity of the *English* orders, whether they were given in a chapel, or at a tavern.

PROPOSITION 5. It does not appear that *Barlow*, who, according to the *Lambeth Register*, was the Bishop Consecrator, (who alone, according to King *Edward's* ordinal, pronounces the form, *Take the Holy Ghost*) was ever consecrated himself.

Of this matter thus writes Mr. *Stevens*, a protestant minister, in his *Great Question*. “ It is a wonderful thing
 “ by what chance or providence it happened, that *Bar-*
 “ *low's* consecration, who was the principal actor in this,
 “ should no where appear, nor any positive proof of it be
 “ found, in more than fourscore years since it was first ques-
 “ tioned, by all the search that could be made by so ma-
 “ ny learned, and industrious, and curious persons; as
 “ Mr. *Mason*, employed by the Archbishop, and all the
 “ assistants he had in his time, whose book was printed
 “ in 1613, and again with additions in 1625, and 1638;
 “ Bishop *Bramhall* and all the assistance he could procure
 “ in his time about the year 1657; Dr. *Burnet* encouraged
 “ by the Parliament 1679, and all the helps and many as-
 “ sistance he had; and the indefatigable Mr. *Wharton*, who
 “ had corrected and discovered so many faults, oversights,
 “ and mistakes in others before him, besides many others,
 “ That ever he was consecrated at all. It is true, Bishop
 “ *Godwin*, Bishop of *Hereford*, says, that he was conse-
 “ crated *February 22, 1535*, but says neither where, nor
 “ by whom, nor produceth, or so much as refers to any
 “ evidence or proof of what he says. And—both Mr.
 “ *Mason* and Mr. *Wharton* agree and prove, that what he
 “ says cannot be true.—*Mason* and *Bramhall* take much
 “ pains to prove it (*Barlow's Consecration*) by circum-
 “ stances and probabilities, for that all things were done
 “ for him, and to him, and by him, that belong to a true
 “ and complete Bishop, except only that of consecration;
 “ especially

“ especially from the *restitution of his temporalities*, which
 “ they would have us believe is always after consecration.
 “ But whatever it ought to be either by law or custom, it
 “ was not then always so observed, as before in the case
 “ of *Stokesley*, Bishop of *London*, who had his temporalities
 “ *July 14, 1530*, and was not consecrated till *November 27*, after. (*Wharton de Episcop. Lond*, p. 189.)
 “ And since twice in the case of *Bonner*, who elected Bishop of *Hereford*, had restitution of his temporalities to
 “ his proctor, while he himself was yet beyond sea; and
 “ afterwards elected Bishop of *London*, has his temporalities,
 “ *Nov. 18, 1539*, and yet was not consecrated till
 “ *April 4, 1540*. Nor is it more strange that of all the
 “ acts necessary for that purpose, the consecration should
 “ be omitted, especially at that time when it was set forth
 “ light by, than that of all the records and entries of
 “ those acts, that only of the consecration, if there had
 “ been any, should be wanting, when all the other acts
 “ appear in their proper Courts, as *Bramhall* tells us, p.
 “ 482.—He was elected *Jan. 16, 1535-6*, Bishop of *Asaph*,
 “ and confirmed the 23d, and about the same time was in
 “ the King’s service in *Scotland*; *Legationem apud Scotie*
 “ *Regem ab Henrico Angliæ Rege missus, obiit*, says *Wharton*;
 “ and *April 10*, following, was elected Bishop of *St. David’s*, the translation confirmed by the Archbishop the
 “ 21st, and the temporalities restored the 26th of the same
 “ month: But the record mentions nothing of any consecration
 “ preceding, but his election and confirmation by
 “ the Archbishop only. *Ipsūque sic electum Episcopum*
 “ *prædictæ Ecclesiæ Menevensis præfecit*. The short space
 “ between his election to *St. Asaph’s*, and translation to
 “ *St. David’s*, and his absence in *Scotland*, might well
 “ prevent his consecration for that time; and the translation,

" lation, especially if he continued any considerable
 " time in *Scotland*, makes his consecration, when he came
 " home, never questioned or thought of, especially having
 " his spiritualities by the Archbishop's confirmation, and
 " his temporalities restored by the King : And it is like
 " enough he might concur with the Archbishop in slight
 " thoughts of such a formality. For whatever was his
 " learning, it seems his *virtue* was so little, and the offence,
 " that he and *Scory* had given by their behaviour, so great,
 " that they were never so much as restored by Queen *Eli-*
 " *zabeth* to their former sees, but put into meaner ones,
 " as the historian informs us in his Abridgement, p. 250.
 " Nor would she be crowned by either of them, though
 " she could hardly get any other to do it." So far Mr.
Stevens.

What this gentleman has here said, that *it is like enough*
that Barlow might concur with the Archbishop (Cranmer) in
 having slight thoughts of the necessity of consecration, is
 no groundless surmise : Since it has been made evident
 to all the world, by a piece produced by Dr. *Stillfleet*
 in his *Irenicon*, and by Dr. *Burnet* in his Appendix to his
 History of the Reformation, that both *Cranmer* and *Bar-*
low publicly declared in the Assembly of Bishops and Di-
 vines held at *Windsor* in the first year of King *Edward VI.*
 that episcopal consecration was a needless ceremony, and
 that the King could make a Bishop without it.

Must it not then be a mortifying reflection to a high-
 flying churchman, who values himself upon the Hierarchy,
 to think that this hierarchy of his church wholly depends
 upon a man who in his principles notoriously slighted epis-
 copal consecration ; and who, for ought we can find, was
 himself never consecrated ? *They sought their register—*

but

but it was not found: Therefore were they as polluted, put from the priesthood. Nehemiah vii. v. 64.

PROPOSITION 6. The form for consecrating Bishops, prescribed in the ordinal of King *Edward*, which according to the *Lambeth Register*, was used in the consecration of *Matthew Parker*, is insufficient for that effect, and consequently *Parker's* consecration made by that form is essentially null; and all those who derive their orders from him, as the whole *English* Hierarchy pretends to do, have indeed no orders at all.

The whole form for making Bishops in the ordinal of King *Edward*, which is pronounced by the Bishop Consecrator, at the time of the imposition of hands, is this—*Take the Holy Ghost, and remember that thou stir up the grace of God, which is in thee by imposition of hands; for God hath not given us the spirit of fear, but of power, and love, and soberness.*

If these words, joined to the imposition of hands, be not sufficient to make a man a Bishop, there is nothing in the whole rite of King *Edward's* ordinal sufficient for that purpose. For all that goes before speaks of him as only *Bishop Elect*; and what immediately follows supposes him now consecrated, and exhorts him to behave himself accordingly, but no ways implies the actual giving him the episcopal power or character.

Now Mr. *Mafen* confesses, l. 2. c. 16. n. 6. That *not any kind of words* are sufficient for making a *priest*, (and there is the same reason for a *Bishop*) but only such words as are accommodated to express the power of the order which is to be conferred. *Non verba quælibet huic instituto inservire poterunt, sed quæ ad ordinis conferendi potestatem exprimendam sunt accommodata.* And the very nature of the thing must convince any thinking man, that if holy
orders

orders be indeed, as the prelatie church supposes, a divine institution imparting spiritual power and grace to the person ordained, Christ, who instituted the thing, instituted also, at least *in genere*, as the schools term it, some form by which this grace and power should be signified and imparted, "when Christ, by the apostles, (*Tit. i. 5.*) "commanded that ministers should be created, his command implied, says Mr. *Mason*, that fit words should "be used in ordaining of them, that is, such words as "might contain the power of the order then given. And "these words, inasmuch as they denote the power given, "are the essential form of that order." *Dum per apostolum (Tit. i. 5.) mandavit Christus, ut crearentur ministri, mandavit implicate, ut inter ordinandum verba adhiberentur idonea, id est, quæ dati tum ordinis potestatem complecterentur. Istiusmodi autem verba, quatenus datam potestatem denotant, sunt illius ordinis forma essentialis.* So Mr. *Mason* in the place above quoted.

It remains that we should examine whether these words, *Take the Holy Ghost, and remember that thou stir up the grace of God, &c.* any way denote or imply the giving episcopal power or character to the person to whom they are spoken, either by the institution of Christ appointing them for that end; or by the use and signification of the words, either in scripture or in the common acceptance of divines or other christians.

As for the institution of Christ, or the use of the scripture, there is not the least footstep that those words were appointed by Christ for the conferring the order of Bishop, or used either by our Lord himself or by his apostles to this end. These words, *Receive the Holy Ghost, whose sins you shall forgive they are forgiven, &c.* were indeed spoken by Christ to his apostles, *St. John xx. v, 22,*

23. but by these he did not make them Bishops, but only gave them one part of the priestly power, viz. that of binding and loosing sinners; and accordingly these words are used both in the *Roman* pontifical, and in the *English* ordinal in the ordination of Priests, but not of Bishops. And as for these words, *Remember that thou stir up the grace of God, &c.* taken out of 2 *Tim.* i. v. 6. it is plain they were not employed by the apostles as any part of the form of episcopal ordination, but as an exhortation to his disciple, whom he had ordained long before, to make good use of the grace he had received.

And as for the primitive church, it does not appear from any ancient rituals, that these words were ever made use of in the consecration of Bishops, nor not as any part of the ceremony for twelve hundred years after Christ; nor are they used by the *Greeks* to this day. And though the *Roman* church, for these last 500 years, prescribes in her pontifical that the three Bishops imposing their hands on him that is to be consecrated, shall say, *Receive the Holy Ghost*; yet this is far from being the whole form of episcopal consecration, and probably no essential part of it.

Neither do these words, *Receive the Holy Ghost, &c.* in their obvious and natural signification, or in the common acceptation of men, imply any thing that is proper to the order of a Bishop more than to that of a Priest or a Deacon: Nor do they necessarily denote any order at all, but might even be said to any child at his confirmation. And therefore these words cannot by any means be the whole essential form of episcopal consecration, or confer the episcopal power, which they no way imply neither by the institution of Christ, nor by the import of the words.

I am

I am not ignorant that upon this argument's being urged home by *Eraſtus Senior*, Anno 1662, the convocation ſitting that ſame year, changed their forms of conſecrating Biſhops and ordaining Priests; ſo that now their form of episcopal conſecration runs thus: *Receive the Holy Ghoſt for the office and work of a Biſhop in the church of God now committed unto thee by the impoſition of our hands, in the name of the Father, and of the Son, and of the Holy Ghoſt; and remember that thou ſtir up the grace of God which is given thee by the impoſition of our hands: For God has not given us the ſpirit of fear, but of power, love, and ſoberneſs.* And in like manner their forms of ordaining prieſts now ſtands thus: *Receive the Holy Ghoſt for the office and work of a prieſt in the church of God, now committed unto thee by the impoſition of our hands; whoſe ſins thou doſt forgive, they are forgiven, &c.* But this alteration came too late by a hundred years to be of any ſervice to their cauſe; and indeed has only made the caſe worſe. It came too late by a hundred years to be of any ſervice to their cauſe: For all their Biſhops and Priests for a hundred years, that is, from the days of King *Edward* the VIth, having been ordained by King *Edward's* forms, eſſentially null; it is plain at the time of the alteration of the forms there were no true Biſhops in their church; and conſequently none that were capable to impart to the preſent Hierarchy any ſucceſſion of orders from the apoſtles, ſince the preſent Hierarchy can have no more than their predeceſſors had, from whom they derive their ſucceſſion. And therefore the alteration has only made the caſe worſe, inſomuch as by this change they have publicly acknowledged the force of our objection; for if their forms were right and ſufficient before, why did they alter them?

PROPOSITION 7. *Parker's* conſecration, ſuppoſing the

the truth of the *Lambeth Register*, was neither legal nor canonical, that is, It was neither according to the laws of the land, nor the canons of the church.

1. It was not according to the laws of the land then in force: Because he was consecrated, if we believe the register, after the manner of King *Edward's* ordinal, which having been expressly repealed by law under Queen *Mary*, was not restored at the time of *Parker's* consecration. For the statute 1. *Eliz.* 1. reversed that of Queen *Mary* only as far as it concerned the Book of Common Prayer, and not as to the ordinal of King *Edward*, as is plain from the words of the statute, and therefore the consecration of *Parker* by that ordinal was illegal.

Besides, to the legal consecration of an Archbishop by the statute of 25 *Henry* 8. 20. are required one Archbishop and two other Bishops, or else four Bishops. Where note, that when the laws speak of Bishops, they mean not Bishops deprived, such as *Barlow*, *Scory* and *Coverdale* were, or mere suffragans, such as *Hodskins*, but such as actually enjoy the office or jurisdiction of Bishops. Therefore, *Parker's* consecration, in which no one that was actually possessed of any Bishopric in the realm had any hand, could not be legal.

2. Much less could *Parker's* consecration be canonical, or according to the canons of the church. The sixth canon of the great Council of *Nice* ordains, that if any one be made Bishop without the consent of the Metropolitan, such a one should not be allowed to be a Bishop. Καθολικὴ δὲ προδηλὸν ἐκεῖνο, ὅτι εἰ τις χωρὶς γινώμης τῆς μητροπολίτης γένοιτο ἐπίσκοπος τοῦ τοιούτου ἢ μεγάλης συνόδου ὡριός μὴ δεῖν εἶ καὶ ἐπίσκοπον. Which is agreeable to what was before ordered by the 35th canon of the apostles. Now the Metropolitan of an Archbishop is the Patriarch,

Patriarch, who in this case was the Bishop of *Rome*, the Patriarch of all the West, who gave no consent to *Parker's* consecration.

Neither had he the consent of the Bishops of the province, or of the majority of them, (which is also required by the canon) or indeed of any one of them; without which, his consecration, made in opposition to them and to all other Bishops of the church, was not only uncanonical, that is, contrary to the canons of the church, but plainly schismatical,

PROPOSITION 8. *Matthew Parker* could not, either in virtue of his consecration, or his confirmation to the See of *Canterbury*, made by *Barlow*, *Scory*, &c. commissioned thereunto by the Queen, have any pastoral jurisdiction in that See; nor be authorised thereby to confirm or consecrate other Bishops for the other sees of the province of *Canterbury*; nor execute any other branch of spiritual authority within this realm: And consequently those who have no jurisdiction or authority, but what is derived through this channel, have indeed none at all.

In order to prove this proposition, it will be necessary to premise, that though indeed it be true, that all such as are Bishops *Ordine*, i. e. all such as are validly consecrated, have, in virtue of their character, a power by which they may also validly consecrate other Bishops, yet they cannot by consecration, or by any other act, validly make a man Bishop of such a See (as for instance, of *Canterbury*, *London*, &c.) so as to impart to him the episcopal jurisdiction over the clergy and people subject to that see; with authority to institute pastors, hold courts, make decrees, inflict censures, &c. except they themselves have pastoral jurisdiction over that See, or be authorised by those that have this pastoral jurisdiction: Because it is
evident

evident that no man can give another a jurisdiction which he has not himself; and for the imparting of which he is not delegated by any one that has any pastoral authority or power of the keys over that See. Hence a *Grecian*, *Armenian*, or *Indian* Bishop, however validly consecrated, cannot validly institute or appoint a Bishop or Pastor in any diocese in *England*, because he has no spiritual jurisdiction here, nor any commission from any one that has.

This being premised, it is easy to prove our proposition. Because *Barlow*, *Scory*, *Coverdale* and *Hodgskins*, who are pretended to have been the men that consecrated *Parker*, and afterwards confirmed him in the Archbishopric of *Canterbury*, could not by their own authority, (even supposing them to have been actually Bishops, with jurisdiction in their respective dioceses, as not one of them was) validly exercise any jurisdiction out of their own dioceses; nor within their own dioceses give jurisdiction to be exercised in another diocese, as *Canterbury* was; much less could they (being but simple Bishops) give a jurisdiction metropolitical, and create a superior to themselves and to all the Bishops of the province; yea and to the Archbishop of *York*, the Metropolitan of another province; for they could not give a jurisdiction which they had not. How much less could they do all this, being as they were, *Barlow*, *Scory*, and *Coverdale*, justly and canonically deposed: and therefore even in the Queen's commission, such as their own records represent it, called only *quandam Bishops*, and never restored to their respective Sees; and *Hodgskins* being only a suffragan, who by the very act of 26 *H.* 8. by which the suffragan sees were erected, could not exercise any the least act of jurisdiction, without license of the Bishop of the diocese?

If it be replied, that though neither the Patriarch, nor

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any

any of the Bishops of the province, gave their consent to *Parker's* consecration, or confirmation to the See of *Canterbury*, the Queen, by her supreme royal power, dispensed with this defect. It is easily rejoined, that the Queen's supremacy, even according to protestant divines, did not, nor could not extend to any pastoral jurisdiction, or to *the power of the keys*, which, says Archbishop *Bramhall*, p. 63. 'was evidently given by Christ in scripture to his apostles and their successors, not to sovereign Princes:' And therefore as the Queen had not any pastoral jurisdiction herself over the See of *Canterbury*, she could not by her commission empower others, (who had it not) to impart it to *Matthew Parker*.

PROPOSITION 9. In the whole rite by which priests are ordained according to the ordinal of King *Edward VI.* (which alone was used for 100 years by the protestants of *England*) there is nothing that implies or gives the power of priesthood. And therefore for all that time there was no priesthood amongst them; and consequently there is none now: For whence should their modern ministers have recovered what their forefathers lost above a hundred years before?

The office of a priest is thus described by *St. Paul*, *Heb. v. v. 1.* 'Every high priest (and there is no difference in this regard between high and low) taken from 'among men, is ordained for men in things pertaining 'to God, that he may offer gifts and sacrifices for sins.' Hence the principal function of the christian priesthood is to consecrate, and offer up to God the sacrifice of the body and blood of Christ. Now what is there in the whole form of King *Edward*, that in the least implies this sacrificing priesthood, or so much as the very name of priest; though expressly employed in the ancient forms made

made use of in all christian churches before the pretended reformation?

The whole form of ordaining priests, according to King *Edward's* ordinal, is this: The Bishop, laying his hands upon the person that is to be ordained says, 'Receive the Holy Ghost: whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained: And be thou a faithful dispenser of the word of God, and of his holy sacraments, in the name of the Father, and of the Son, and of the Holy Ghost, Amen.' Then the Bishop delivers the Bible into his hands, saying, 'Take thou authority to preach the word of God, and to minister the holy sacraments in the congregation where thou shalt be so appointed.' It is manifest that in all this form there neither is the word priest, nor any word equivalent, nor any word signifying or necessarily including power to offer any sacrifice; but only the power of forgiving sins, and perhaps of preaching, and of dispensing or ministering the sacraments, but not of consecrating or offering which is the peculiar function of the priesthood; for deacons may dispense or minister the sacraments, but not consecrate nor offer the eucharistic sacrifice.

Besides, it may be questioned if the power of order, even for administering the sacraments, be implied in this form. For these words, 'Be thou a faithful dispenser,' &c. give no power, but only admonish and exhort to a faithful discharge of the office. And the latter, 'Take thou authority, &c. in the congregation where thou shalt be so appointed,' give no power of order, but of jurisdiction only, as their own men interpret them. 'In superioribus,' says Mr. *Mason*, l. 5. c. 14. n. 14. 'data est Potestas Ordinis; in his jurisdictione vel facultas, per quam

' potestas ordinis ad usum reducitur seu loci duntaxat, in quo potestas illa exercenda est, designatio.'

PROPOSITION 10. To insist upon the necessity of such orders, as the present *English* Hierarchy pretends to claim, is condemning the reformation.

First, Because no other branch of the reformation, besides the protestants of *England*, either has, or even had any such orders; or ever pretended to any succession of Bishops from the church of *Rome*. Therefore to insist upon the necessity of such orders derived by such succession of Bishops, is condemning all the reformed churches abroad, and absolutely unchurching them, by making them all schismatics: and what is still worse, if lay baptism be invalid, (as most protestant divines are of opinion it is) unchristening them too; for since their ministers in this system are no better than mere laymen, their baptism can be no better than lay baptism.

2dly, Because the first fathers and apostles of the reformation, began and carried on that work upon quite other principles, and were absolutely strangers to the modern notion of a succession of Bishops, consecrated by other Bishops, and a necessity of orders derived from them. *Luther* never was a Bishop; yet he made his friend *Amstdorf* Bishop of *Naumburg*, and thought himself as well qualified for that function as any *Barlow* or *Scory* of them all. See Bishop *Bossuet*, *Histoire des Variations*, l. 1. n. 27. *Calvin* never received orders from any Bishop, yet took upon him to administer the church of *Geneva*; and established there the presbyterian discipline, calculated on purpose to exclude Bishops for ever. *Melancthon*, *Zuinglius*, *Oecolampadius*, *Bucer*, &c. had all the same notion of Bishops; and therefore took care to have none where they

had

had any power. *Knox* drove Bishops out of *Scotland*; and as for *England*, *Cranmer*, *Barlow*, and most of the other reformers, made no secret of the slight opinion they had of holy orders, or episcopal succession. So that to insist upon the necessity of such orders and succession, must be to accuse all these apostles of the reformation, of error in a matter of the greatest consequence, of a schismatical presumption in departing from the divine Hierarchy, and of a sacrilegious breaking through the institution of Christ. And what notion then must people have of the reformation itself, if the first authors of it were all notoriously involved in such crying guilt?

Besides, it is visible that the compilers of the 39 Articles, and the whole primitive protestant *English* church, knew nothing of the necessity of holy orders given by Bishops, to entitle any man to the ministry. Hence in their 23d Article they declare, 'that we ought to judge those lawfully called and sent (*to preach and administer the sacraments in the congregation*) who are chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard.' Where, you see, there is not the least mention of orders or Bishops, things in those days looked upon as unnecessary. And Dr. *Burnet* writing upon this article, is very sure, 'that not only those who penned the Articles, but the body of the *English* church for above half an age after, did acknowledge the foreign churches, notwithstanding the irregularity of their being constituted without Bishops, or even Priests, as many of them were, by setting up some of their own number of laicks to minister to them in holy things to be true churches, as to all the essentials of a church. And informs us, that the general words in which this part of the 23d

'Article is framed, seem to have been designed on purpose not to exclude them'—p. 258.

No wonder then that when King *James* the 1st, Anno 1610. sent for three ministers from *Scotland* to be made Bishops for that kingdom, though they never had received orders before from any Bishop, they were without more ado consecrated Bishops by the Bishops of *London*, *Ely*, *Rochester*, and *Worcester*; *Bancroft* Archbishop of *Canterbury* maintaining, that the ordination given by priests ought to be esteemed valid: For otherwise the greatest part of the reformed churches would be found to want ministers. *Le Courayer*, p. 22. quoting *Spotswood*, &c. But it seems the *English* Prelates were of another mind 50 years after, when King *Charles* the 1st, after the restoration, having called from *Scotland* four presbyterian ministers to *London*, Anno 1664, they were obliged to acknowledge the invalidity of their former orders, and were ordained Deacons and Priests, and afterwards consecrated Bishops. *Collier*, tom. 2. p. 887.

PROPOSITION 11th. In the principles of the generality of protestants, the *English* orders, which they pretend to derive from *Rome*, ought to be esteemed void and of no effect.

The reason is, because in the principles of the generality of protestants, the church of *Rome* is the whore of *Babylon*, and the Pope is Antichrist, the great adversary of Christ and his religion. Therefore it must be madness, or worse, for those that hold this, to pretend to derive their priesthood from the Pope, or the church of *Rome*. What must it be then for a church, which pretends to be the most pure, and most perfectly reformed of any upon earth, when called upon to shew whence her ministers have their orders, and from whom they derive their mission;

to tell the world and to glory in it, that truly she is far more happy than her sister churches of the reformation, because her ministers have orders derived from the whore of *Babylon*, and her first Bishops were sent by Antichrist?

PROPOSITION 12th. The protestant controvertists in Queen *Elizabeth's* days disowned the validity of the Popish orders, and consequently of all orders derived from them. An evident proof, that in those days no man thought of appealing to a *Barlow* or a *Scory*, or a *Lambeth* register, to prove the validity of his orders.

“ I would not have you think (says Mr. *Whitaker contra Duræum*, p. 821.) that we made such reckoning of “ your orders, as to hold our own vocation unlawful without them, and therefore keep your orders to yourselves.” And Dr. *Fulk*, in his Answer to a counterfeit Catholic, p. 50. “ You are much deceived, if you think we esteem “ your offices of Bishops, Priests, and Deacons, any better “ than laymen.” And in his *Retentive*: “ With all our “ hearts we defy, abhor, detest, and spit at your stinking “ greasy Antichristian orders.”

And *Sutcliff*, in his Answer to Exceptions, p. 87. “ The “ *Roman* church is not the true church, having no Bishops “ nor Priests at all, but only in name.”

PROPOSITION 13th. The *English* orders, even supposing their validity, cannot either in the principles of catholics or protestants, give any jurisdiction or spiritual power to the persons ordained.

Because, in the principles of catholics, both the ordainer and the ordained are excommunicated heretics, and consequently neither have nor can give any jurisdiction or spiritual power in the church of Christ. And in the principles of protestants, those from whom they pretend to derive these orders, (*viz.* those who ordained the
first

first protestants) were both heretics and idolaters, and consequently had forfeited all jurisdiction and power in the church of Christ, and therefore could not give what they had not. And if the first protestant Bishops had no power, whence should their successors have it?

PROPOSITION 14th. The *Englisch* orders, to every thinking man, must at the best appear very doubtful.

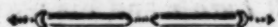
This proposition naturally flows from the great and manifold defects, which, as we have seen, are objected partly to their first ordainers, and partly to their form and manner of ordination. Not to speak of the authority of such numbers of learned men, and many protestants too as well as catholics, who are convinced that these orders are absolutely null.

This doubt, which was very urgent before, must be looked upon still more pressing now, if any credit be to be given to a strong report, that one of their late primates (Dr. Tillotson) was never baptized, and consequently was incapable of holy orders. Which report, how far it may be grounded, I must leave to them to examine, who were consecrated or ordained by him, or by those that had their orders from him; who certainly can have no more than he had.

PROPOSITION 15th. It cannot be safe for a christian to continue in a communion, where there are no true orders of Bishops and Priests, or at least no certainty of any such orders.

Because, without true orders, they can have no sacrament of the body and blood of Christ, no absolution, no eucharistic sacrifice, no lawful preaching, no keys for opening to them the kingdom of heaven, in a word, no church, and no Christ: And therefore where there is an urgent doubt that true orders are wanting in any communion,

nion, a christian is obliged to seek for security elsewhere; and not to stay, with evident danger of perishing, amongst those who are no ministers of Christ, and have no authority from him.



CHAP. VII.

Arguments in favour of the Old Religion, from an impartial survey of the first origin of the New Religion, particularly with regard to the character and spirit of the first and chief reformers; the motives upon which the reformation was introduced, the means by which it was established, and the fruits which it produced.

SECT. I.—*The character and spirit of Martin Luther, the first father of the reformation.*

I. **T**HAT Luther laid the foundation of modern protestancy, and was at first all alone, is a matter of fact that will scarce be called in question. “ In the beginning of the reformation, (says Dr. Tillotson, Sermon 49. folio, p. 588.) when Antichrist sat securely in the quiet possession of his kingdom, *Luthee* arose; a bold and rough man, but a fit wedge to cleave in sunder so hard and knotty a block: And appeared stoutly against the gross errors and corruptions of the church of *Rome*, and for a long time stood alone.” The same is confirmed by Mr. Collier in his Historical Dictionary, where writing of *Luther*, he praises his magnanimity, for having opposed himself alone to the whole earth. This, without going any farther, is sufficient for the condemnation both of the undertaker and the undertaking, because made in opposition to the whole earth, and consequently in opposition to the whole church of God, if there was then any such

such thing as a church of God upon earth : As there always will be, if Christ be a true poophet. *St. Matt.* xvi. v. 18. ‘ Upon this rock I will build my church, and the ‘ gates of hell shall not prevail against it.’ This is the first prejudice against *Luther* and his undertaking, that at his first setting out he had against him the whole church of God, and all the undoubted successors of the apostles, to whom our Lord promised his presence and assistance to the end of the world. *St. Matt.* xxviii. v. 20.

II. The second prejudice against *Luther* and his reformation is, that it appears plain from his own writings, that he was set to work by the devil. Infomuch that he has given us at large in the 7th tome of his works, printed by his friends at *Witemberg*, fol. 228, 229, 230, his nocturnal conference with the father of lies, and the arguments by which this subtle disputant persuaded him to abolish the mass. Now who could venture to follow him for his teacher in matters of religion, who owns himself to have been taught by Satan ?

III. The third prejudice against *Luther* is, that he had all the marks by which the word of God would have us judge of the evil spirit, and none of the marks which the scripture gives of the good spirit. The fruits of the good spirit are, according to the apostle, *Galat.* v. v. 22, &c. charity, or love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, or continence. And the spirit of God is described by the same apostle, *1 Cor.* xiii. in its properties to be ‘ long-suffering, kind, ‘ not envying, not vaunting itself, not puffed up ; not being ‘ having itself unseemly ; not easily provoked ; thinking ‘ no evil ;—bearing all things, enduring all things, Ver. ‘ 4, 5, 7. The spiritual man, *2 Timothy* ii. v. 24, 25, doth ‘ not strive or wrangle, but is gentle unto all men ; patient,

in

‘ in meekness instructing those that oppose themselves.
 ‘ And 1 *Cor.* iv. v. 12. When he is reviled, he blesses;
 ‘ when he is persecuted, he suffers with patience; when
 ‘ he is defamed, he entreats. In fine, the wisdom that is
 ‘ from above, *James* iii. v. 7. is first pure (*pudica* chaste)
 ‘ then peaceable, gentle, easy to be entreated, &c.’

The evil spirit, which is the spirit of Satan and of this world, discovers itself by quite contrary fruits, such as those which the apostle reckons up amongst the works of the flesh, *Galat.* v. v. 20. ‘ Hatred, variance, emulations, ‘ wrath, strife, seditions, heresies, &c.’ Such as those of which the same apostle speaks, *Rom.* i. v. 29, 30, 31, where he describes them that act by this evil spirit, as men ‘ full of envy—debate, deceit, malignity, backbiters, ‘ despiteful, proud, boasters, inventors of evil things, disobedient to parents, (*superiors*) &c. implacable, unmerciful. And 2 *Tim.* iii. v. 2, 3, 4, 5. Lovers of their ‘ own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural ‘ affection, truce-breakers, incontinent, fierce, despisers of ‘ those that are good, traitors, heady, high-minded, lovers ‘ of pleasures more than lovers of God, having a form of ‘ godliness, but denying the power thereof.’ To which evil fruits, the most certain arguments of an evil tree, St. *Peter* in his 2d Epistle, chap. ii. (speaking of false teachers that shall bring in damnable heresies) adds, v. 10. ‘ The walking after the flesh in the lust of uncleanness, ‘ despising government, presumption, self-will, and not ‘ fearing to speak evil of dignities. And St. *Jude*, ver. ‘ 8. defiling the flesh, despising dominion, and speaking ‘ evil of dignities.’ Light and darkness are not more opposite than these different characters of the good and evil

evil spirit and their fruits; and nothing is more easy than to discern the one from the other.

Now which of these two was *Luther's* spirit, is easy to demonstrate from all his writings, and from uncontestable matters of fact; from which it is evident that his spirit was a spirit of pride, in which he boasts that he will not yield to the devil himself, *Resp ad Maledic. Script. Regis Angl.* t. 2. f. 494. 2. making open profession upon all occasions of a contempt of all authority of modern or ancient church, councils, or fathers; whilst he insolently attributes an infallibility to himself, ever pretending an absolute certainty of his doctrine, and anathematizing all, whether catholics or protestants, that in the least dissent from him.† See *Contra Reg Angl.* tom. 2. fol. 333. 1. fol. 342. *Item.* fol. 306. 2. &c. His spirit was a spirit of arrogance, in usurping a title which he owned he had received from no man; and was utterly unable to shew, that he had received it from God. (*L. contra falso nominatum ordinem episcoporum.* tom. 2. fol. 306. 2. 307. 1.) In taking upon him to model the church according to his pleasure without being accountable to any man; in altering as he thought fit the ancient public liturgy of the church, and instituting a new one of his own; in ordaining a new ministry; in remitting the obligation of former church laws, even those established by the venerable authority of the ancient fathers and general councils; in solemnly sentencing to the fire the canon law, &c. His spirit was a spirit of professed disobedience to all superiors, spiritual and temporal, pretending that 'he was subject

† *Luther* being a man of a harsh temper, did not easily bear contradiction, and was too apt to assume in effect that infallibility to himself, which he condemned in the Pope. *Dr. Burnet's Abridgment of the Reformation*, book 2. p. 79, 80.

' ject to none but Christ alone, tom. 2. fol. 270. contemn-
 ' ing government, and speaking evil of dignities, when-
 ' soever they opposed his new gospel. Witness his thun-
 ' dering books against the execrable bull of Antichrist (as
 ' he calls the bull of *Leo X.*) by which his novelties were
 ' censured, against the whole order of Bishops, against the
 ' Papacy, &c. Witness his scurrilous book against King
Henry VIII. his Preface and Epilogue to the two edicts
 of *Cæsar*, where he abuses the Emperor and all the Princes
 of *Germany*, tom. 2. fol. 412, 419. His spirit was a rough,
 violent, and furious spirit, impatient of contradiction,
 and breaking out into all manner of extravagances, when
 in the least opposed: of which, *Zuinglius*, (in his Answer
 to *Luther's* greater Confession,) the Divines of *Zurich*, (in
 their Answer to his lesser Confession,) *Calvin Epist. ad*
Bullingerum) and other protestant divines have loudly
 complained. But if he did not spare his coadjutors in the
 reforming trade, and even his own offspring; but declared
 them to be all heretics, blasphemers, enemies of God, and
 full of devils, as often as they did not fall in with his no-
 tions; you may be sure he would not treat the papists any
 better, against whom upon all occasions he breatheth forth
 nothing but fire and sword. Witness his Proclamation
 against the Bishops, which he calls his *Bull and Reforma-*
tion, t. 2. fol. 320. 2. where he invites all men to venture
 their estates, honours, blood, and lives, in rooting them
 out: Witness his *Theses*, Anno 1540. t. 1. fol. 408. 2.
 where he again sounds the alarm against the Pope and all
 Princes, Kings, or Emperors, that side with him: Witness
 what he writes, t. 1. fol. 195. 1. ' If we dispatch thieves
 ' by the gallows, highwaymen by the sword, heretics by
 ' fire, why do we not rather attack with all kind of arms
 ' these masters of perdition, these Cardinals, these Popes,

‘ and all this sink of the *Romish Sodom* which corrupts with-
 ‘ out ceasing the church of God, and wash our hands in
 ‘ their blood?’ So this new evangelist. Now how little
 does any thing of all this agree with the spirit of Christ
 and his true apostles?

IV. The 4th prejudice against *Luther* and his under-
 taking, is, that he began the work of his pretended refor-
 mation by a notorious breach of his religious vows, by
 which he had solemnly engaged himself to serve God in
 the state of perpetual continence; and by sacrilegiously
 marrying a nun, who had in like manner consecrated her-
 self to God. And is it not of such transgressors who are
 for marrying after they have consecrated themselves to
 God, that *St. Paul* says, *1 Tim. iv. v. 11, 12.* ‘ that they
 ‘ have damnation, because they have cast off their first
 ‘ faith :’

V. It is also none of the least prejudices against *Luther*
 and his enterprize of restoring truth, as he pretended, to
 the church, that he himself was no ways wedded to truth,
 but ready upon all occasions to sacrifice it to his passion,
 and to the unsatiable desire he had of revenging himself,
 by being troublesome to his adversaries at any rate. That
 this was indeed his disposition, the following instance will
 demonstrate.

First, in regard to transubstantiation, in his *Babylonish*
 captivity, t. 2. fol. 66. 2. he determined it to be a thing
 indifferent: But being attacked on that head by King
Henry VIII. out of mere passion and revenge he declared
 against it. ‘ Heretofore,’ says he, tom. 2. fol. 342, con-
 tra Reg. Angl. ‘ I determined that it was indifferent, whe-
 ‘ ther one held transubstantiation, or no. But now upon
 ‘ sight of the reasons and fine arguments of this asserter
 ‘ of the sacrament (*K. Henry*) I decree that it is impious
 and

‘and blasphemous to say that the bread is transubstantiated; and that it is catholic and pious to say with *Paul*, ‘the bread which we break is the body of Christ. (*He means in his way of consubstantiation.*) Anathema to him ‘that says otherwise, and changes one iota or one tittle.’ And if you ask whether this variation in doctrine was grounded upon any new discovery, or what new reasons he had to alledge against transubstantiation; he offers to alledge no other than this, that his adversaries were so hot for that doctrine. See his book *ad Waldenses*.

Secondly, With regard to the real presence of the body and blood of Christ in the blessed sacrament, though he never actually did deny it; yet he owns that out of the godly motive of terribly incommoding the papacy, he laboured with all his might to get rid of that mystery also, but the scripture texts were so plain, they would not admit of a misconstruction. “If *Carlostadius*,” says he, in his Epistle to his Friends at *Straßbourg*, t. 5. fol. 502. “or “any man else, could five years ago have convinced me “that there is nothing in the sacrament but bread and “wine, he would have wonderfully obliged me: For I “was examining this point with great anxiety, and laboured with all my force to get clear of the difficulty; “because by this means I knew very well (*mark his motive*) “I should terribly incommode the papacy. But I find “myself caught without hopes of escaping, for the text “of the gospel is so clear and strong, that it will not easily admit of a misconstruction.” He had a good will, it seems, to have misconstrued it, but the text was too clear.

Thirdly, With regard to the elevation of the sacrament, we learn from his lesser confession, (*apud Hospinian*, part 2. p. 188.) that he retained it in his church of *Wittenberg*.

berg (though otherwise he had thought to have abolished it) to spite *Carlostadius*, who had presumed to take it away without consulting him: "Left," says he, "we should seem to have learnt any thing from the devil."

Fourthly, By reason of some other proceedings of *Carlostadius*, &c. who in his absence had abolished the mafs, pulled down images, &c. without consulting him, he threatened to turn papist again, and retract all that he had done. Witness one of his Sermons after his return from his *Patmos*, t. 7. fol. 275. 2. "If," says he, "you continue to bring about your design by these common deliberations, (*i. e.* without his authority) I will fairly tack about, and recall all that I have writ or said, and leave you in the lurch. Take this for a warning. Pray what harm will the popish mafs do you?"

Fifthly, in the same spirit of revenge, writing against the bull of Pope *Leo X.* by which a great many of his articles were censured, he owns that he has nothing to say for the 4th article, nor ever had, yet would maintain it, because the Pope had condemned it. 'Nihil possum adducere pro isto articulo, quem neque asserui, nunc autem assero,' t. 2. fol. 100. 1. And whereas in his 30th article he had advanced that some of *John Huf's* propositions, which had been censured in the council of *Constance*, were agreeable to the gospel; to vent his passion against the Pope for condemning this article, he maintains, fol. 109. 1. that all *John Huf's* propositions were evangelical. *N. B.* That one of these evangelical propositions of *John Huf* was, that all authority and dominion is founded in grace, and is forfeited by sin. 'Nullus est dominus civilis, nullus est prælatus, nullus est episcopus dum est in peccato mortali.' And that *Luther's* doctrine was, 'that the best of our works are sins, even mortal sins,

according

‘ according to God’s justice.’ Assert. Art. 31. and 32. t. 2. fol. 109, 110.

Sixthly, To demonstrate still more evidently to what extravagancies his passion and spirit of contradiction carried him, hear what he says *De Form. Missæ*, t. 2. fol. 386. “ If a council by its own authority should order or permit *communion in both kinds*, then would we least of all “ make use of both kinds. Nay in that case, in contempt “ of the council and its decree, we would either receive “ in one kind only, or in none at all, and by no means in “ both: But would curse all those that in compliance with “ such a decree, should receive in both kinds.”

And in his works printed in the *High Dutch*, t. 2. fol. 214, he adds, “ That if a council should grant church- “ men liberty to marry, he would think that man more “ in God’s grace, who during his life kept three whores, “ than he who married pursuant to the council’s decree : “ And that he would command under pain of damnation, “ that no man should marry by the permission of such a “ council, but should live chastly, or if that were impos- “ sible, not to despair, though he kept a whore.” So far the apostle of the new religion.

By all which one would be tempted to think it unsafe to follow such a man as this for a guide in matters of religion.

VI. The last prejudice against *Luther* is, that notwithstanding his pretended certainty of his doctrine, never man was guilty of more or grosser errors; which is a demonstration that he was not the man that his followers pretended; nor extraordinarily raised by God to restore to the world the light of truth; but was all his life-time involved in the darkness of error.

Instances of his erroneous tenets amongst many others

are these. 1. That ' God's commandments are all equally
 ' impossible. *De Lib. Christ.* t. 2. fol. 4. 2. That
 ' where the scripture commands the doing of a good work,
 ' it is to be understood in this sense—that it forbids you
 ' to do a good work, because you cannot do it. t. 3. fol.
 ' 171. 2. 3. That to teach with the papists that God's
 ' commandments are to be kept, is directly to deny Christ
 ' and abolish faith. t. 5. fol. 311. 2. 4. That no sins
 ' can damn a man but only unbelief. *De Captiv. Bab.*
 ' t. 2. fol. 171. 2. 5. That freewill after sin is no more
 ' than an empty name, and when it does its best, it sins
 ' mortally. t. 2. fol. 111. 2. 6. That God works in us
 ' both good and evil. t. 2. fol. 444. 1. 7. That God is
 ' just though by his own will he lays us under a necessity
 ' of being damned. t. 2. fol. 434. 2. And though he
 ' damns those that have not deserved it. fol. 466. 1. 8.
 ' That to fight against the Turk is to resist God, visiting
 ' by them our iniquities. t. 2. fol. 110. 9. That every
 ' woman or child may absolve in the absence of a priest,
 ' in virtue of the words of Christ, *St. Matt.* xviii. What-
 ' soever you shall loose upon earth, &c. t. 2. fol. 103. 2.
 ' 10. That if the devil himself should come in human
 ' shape, and perform all the pastoral functions of preach-
 ' ing, baptizing, saying mass, and absolving from sins,
 ' &c. we should have by his ministry, true baptism, true
 ' absolution, and the true sacrament of the body and blood
 ' of Christ. t. 7. fol. 243. 2. 11. That no laws can be
 ' by any right imposed upon christians, only as much as
 ' they themselves have a mind. t. 2. fol. 77. 1. 12. That
 ' all who are regenerated in Christ are equal in dignity
 ' and honour to *St. Peter*, *St. Paul*, the blessed Virgin,
 ' and all the saints; and that they (*the saints*) have no
 ' more than any other christians. t. 5. fol. 442. 1. 13.

' That

‘ That Christ’s body is in every place no less than the divinity itself. t. 4. fol. 37. 2. 14. That Christ in his soul suffered after death the torments of hell. t. 3. fol. 279. 2. 15. That increase and multiply is more than a precept, that is to say, a divine work, which it is not in our power to hinder or let alone. And that it is as necessary as to be a man, and more necessary than to eat, drink, or sleep. t. 5. fol. 119. 1. 16. That if the mistrefs will not, welcome the maid. t. 5. fol. 123. 1. 17. He reckons the immortality of the soul amongst those doctrines which he calls monsters bred in the dunghill of *Rome*. t. 2. fol. 107. 2.’ In fine, he gave a scandalous licence to *Philip* Landgrave of *Hesse*, to have two wives at once, as has been made evident to the world by the authentic deeds relating to that affair, published by *Charles Lewis* Elector Palatine, and by Prince *Ernestus* of *Hesse*, descendant of the aforesaid *Landgrave*. See the learned Bishop of *Meaux*, in his *Histoire des Variations*, L. VI.

SECT. II.—*The character of the rest of the chief reformers.*

1. **T**HE first man of any note that adhered to *Luther’s* reformation, was Dr. *Andrew Carlostadius*, who was also the first that declared against the mass, and the elevation of the sacrament; the first priest that publicly married; the first that in these latter ages renewed the *Iconoclasts* war against the images of Christ and his saints; and the first of the reformers that denied the real presence of the body and blood of Christ in the B. Eucharist. This man’s character is thus given by *Melancthon*, who knew him perfectly well, and was himself a leading man in the new religion. (*Epist. ad Frideric Mycon. Præfat. ad Libr. Testimon.*) “*Carlostadius*,” says he, “was the first author of this tumult, a mere savage, without wit,
“ without

“ without learning, without common sense. A man who
 “ was so far from having any sign of the spirit of God,
 “ that he neither knew nor practised any of the duties of
 “ common civility towards men: Nay there appeared in
 “ him evident marks of impiety. He condemned all laws
 “ which had been made by *Pagans*; he pretended that all
 “ civil causes should be tried by the law of *Moses*, not un-
 “ derstanding the force and nature of christian liberty.
 “ He embraced immediately all that fanatical doctrine of
 “ the anabaptists, as soon as *Nicholas Stork* began to pub-
 “ lish it in *Germany*. He moved the controversy of the
 “ Lord's supper out of pure hatred to *Luther*, not out of
 “ any sentiment of piety. A good part of *Germany* can
 “ bear witness, that in all this I say nothing but what is
 “ true.” So far *Melancthon*.

2. The chief of the reformers next to *Luther* was *Ul-
 rick Zuinglius*, a priest of *Zurich* in *Switzerland*, who at
 the head of ten others of the first protestant preachers in
 that country, has left in his printed works an authentic
 testimony to the world of his and their incontinency, in
 their petition to the *Helvetian* Republic for the allowance
 of wives, tom. 1. fol. 115. a. and fol. 119. a; and in their
 Epistle to the Bishop of *Constance*, fol. 121, 122, 123, in
 which he and they made a public confession, *That the
 deeds of the flesh have rendered them infamous in the sight of
 the churches.* fol. 115. a. *That the weakness of their flesh
 had been more than once an occasion to them of shameful sins.*
 fol. 119. a, *That they had burned in such a manner (with
 lusts) as to have done many indecent things.* fol. 122. *And
 that they were not so immoral as to be ill spoken of by their
 flock, for any other vice, this only excepted.* fol. 123. The
 chief article in which *Zuinglius* differed from *Luther*, was
 that of the sacrament of the Lord's supper, which *Zuing-*

lius

lius would have to be a bare figure. But as he was not sharp-sighted enough to find out this figure in Christ's words of himself, till he found it in the writings of one *Honius*, as we learn from his Epistle to *Pomeranus*, fol. 256. so he was not able to defend it without the help of a nocturnal monitor, of whom he writes (*L. de Subsidio Euch.* t. 2. fol. 249. a.) that he remembered not whether he was black or white. As to his spirit and temper, it was not unlike to that of *Luther*; his fiery zeal even carried him to war, where he was slain, defending his new gospel sword in hand, Anno 1531. *Luther* in his lesser confession (*apud Hospinian*, P. 2. p. 187.) declares that "he de-
 "spaired of his salvation, because not content to perse-
 "vere in his war against the sacrament, he had even de-
 "clared himself a *Pagan*, (in his Exposition of the Chris-
 "tian faith, t. 2. fol. 159. b.) by giving a place amongst
 "the blessed souls to impious *Pagans*, to *Scipio* an Epi-
 "curean; to *Numa* the instrument of the devil in the in-
 "stitution of idolatry amongst the *Romans*, (to *Hercules*,
 "Theseus, &c.) For what signifies our baptism or the
 "other sacraments, what does the scripture or Jesus
 "Christ himself avail us, if impious men, if idolaters
 "and Epicureans are saints?" So *Luther*.

3. *John Oecolampadius* was the chief preacher of the reformation at *Basil*. He was a *Brigittin* monk, but exchanged his religious vows for a young wife. He went in with *Zuinglius* in his notions of the sacrament, and with him was accursed by *Luther*. He was found dead in his bed not long after *Zuinglius*'s tragical end, and *Luther* will have it that he was killed by the devil. *L. de missa privata*, &c. t. 7.

4. *Philip Melancthon*, Greek professor at *Wittenburg*, was *Luther*'s intimate friend and coadjutor. He entered
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upon the reforming trade at 26 years of age ; was as inconstant as *Luther* in his tenets ; and with him subscribed that scandalous licence, by which they allowed two wives at once to their grand patron the Landgrave of *Hesse*.

5. *Martin Bucer*, a black friar, broke through his solemn vows by a sacrilegious marriage : He was the chief transactor in procuring the scandalous licence above-mentioned, to which he also set his hand. He imposed upon *Luther* and others by shameful equivocations in the great question concerning the blessed sacrament ; and was the first inventor of that contradictory system of a real presence of a thing really absent ; and of receiving verily and indeed the body and blood of Christ in the sacrament, though they are not verily and indeed there. He was called over into *England* to assist in the reformation under King *Edward VI.* together with *Peter Martyr Vermilli*, an *Italian* canon regular, and *Bernardine Ochin*, a capuchin. The former brought over with him a woman, (if I mistake not a nun) whom he called his wife. The latter was not content with one wife, but wrote a book in defence of polygamy ; and at length proceeded so far as to deny the blessed Trinity.

6. *John Calvin*, a *Frenchman*, the first contriver and architect of the presbyterian discipline, is charged with crimes of the blackest hue, both by Lutherans and catholics ; nor are some of our *English* protestants in their writings much more favourable to him. But setting all aside that is objected to him by his adversaries, his own writings will for ever bear testimony, that his spirit was not of God, but a proud, boasting, and vain-glorious spirit ; like *Luther*, impatient of contradiction ; ever breaking out into reproaches and injurious names, and such like *Billingsgate* rhetoric against his adversaries ; treating with the utmost contempt

all

all modern church-guides, and preferring upon all occasions his own new private lights to the unanimous consent of the ancient fathers, as may be seen in almost every page of his Institutions, &c. To which I must add his monstrous tenets, which could never be dictated by the spirit of God. As 1. 'That God has created the greatest part, of mankind on purpose to damn them, without any foresight of their sins or prevarications.' See *Collier's dictionary Calvinism*. 2. That God is the author of all sin. L. de Prædest. L. 1. Inst. c. 18. Num. 1. L. 3. c. 23. n. 8. &c. 3. That man hath no free-will. L. 2. Inst. &c. 4. That all sins are mortal, even the first motions of concupiscence before the will consents, and that the best of our works deserve damnation. See *Alex. Ross. View of Religions*, p. 236, 237. 5. That the true faithful are infallibly assured of their justification and salvation, and must firmly believe it; and that being once arrived thus far, they cannot fall from justice, though they were to commit the most enormous sins. L. 3. Inst. c. 2. n. 16. & c. 24. In Antid. Conc. Trid. in Sess. 6. c. 13, 14. Opusc. p. 185. 6. That Christ was in the state of damnation upon the cross. 7. 'That when earthly Princes erect themselves against God, (*that is, when they oppose Calvinism*) they bereave themselves of their authority, and that we must rather spit in their faces than obey them, &c.' In Danielis vi. v. 22, 25. What wonder after this that his disciples, authorized by this doctrine of their grand patriarch, have filled all *Europe* with seditions, rebellions, deposing and murdering of Princes, &c.

7. *Theodore Beza of Vezelay* in *Burgundy* (from whence he is said to have run away to *Geneva* with another man's wife) was *Calvin's* chief coadjutor and successor. Not to speak of his rebellious principles and practices, those
that

that were the best acquainted with him have testified, that he was all his life-time a slave to lust: And his scandalous epigrams upon his mistress *Candida* and his catamite *Abdelbertus*, have left an eternal blot upon his memory.

8. *John Knox*, the great reformer of *Scotland*, begun that work by the murder of Cardinal *Beton*, Archbishop of *St. Andrews*, Anno 1545, and carried it on by a strong hand, not taking counsel with the Prelates, nor waiting for the consent of the Prince, but turning both Prince and Prelates out of all authority. *Heylin's Cosmography*, p. 332. His spirit was a stranger to the meekness of Christ, and like the destroying angel *Abaddon*, *Rev. ix. v. 11.* was bent upon reforming by fire and sword. Witness these instances from *Dr. Heylin's History of the Reformation*, p. 297. "Such of the *Scots* as desired a reformation of religion," says the Doctor, "taking advantage of the Queen's absence, &c. had put themselves into a body: headed by some of the nobility, they take to themselves the name of *the Congregation*, managing their own affairs apart from the rest of the kingdom.—The principal leaders of the party, well followed by the common people, put themselves into *Perth*, and there begin to stand upon higher terms than before they did. The news whereof occasioned *Knox* to leave his sanctuary in *Geneva*, and join himself to the Lords of *the Congregation*. At *Perth* he goes into the pulpit, and falls so bitterly on images, idolatry, and other superstitions of the church of *Rome*, that the people in a popular fury deface all the images in that church, and presently demolish all religious houses within that city. This gave a dangerous example to them of *Compar*, who forthwith on the hearing of it destroyed all the images, and pulled down the altars in that church also. Preaching at *Craill*,

he

“ he inveighed sharply against the Queen Regent, and ve-
 “ hemently stirred up the people to join together for the
 “ expulsion of the *French*, which drew after it the like de-
 “ struction of all altars and images, as was made before
 “ at *Perth* and *Coupar*. The like following on his preach-
 “ ing at *St. Andrew’s* also, the religious houses being
 “ pulled down as well as the images, and laid so flat, that
 “ there was nothing left in form of a building. Inflamed
 “ by the same firebrand, they burned down the rich mo-
 “ nastery of *Scone*, and ruined that of *Cambuskenneth*, de-
 “ molished all the altars, images, and convents of religi-
 “ ous persons in *Sterling*, *Lithgow*, *Glasgough*, *Edinburgh*,
 “ make themselves masters of the last, and put up their
 “ own preachers into all the pulpits of that city, not suf-
 “ fering the Queen Regent to have the use of one church
 “ only for her own devotion. Nor staid they there, but
 “ being carried on by the same ill spirit, they pass an act
 “ among themselves for depriving the Queen Regent of
 “ all place and power in the public government, &c.”
 How little is there in all this of the spirit of the apostles
 and of the primitive christians?

Such were the very chief of the reformers, and such
 were all their assistants, the first reformed ministers. Now
 what likelihood is there that such men as these were di-
 vinely raised up for restoring God’s truth, or reforming
 God’s church.

SECT. III.

The chief instruments of the reformation of England.

OUR countrymen are apt to glory in their reformation
 as far more regular than that of other protestant
 churches; and to tell us with *Dr. Bramhall*, in his *Defence*
 of their orders, chap. 1. ‘ That their church was not,

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like

‘like other reformed churches, framed according to the
 ‘brain-sick dictates of some seditious orator, or the giddy
 ‘humours of a tumultuous multitude, but with mature
 ‘deliberation, and the free consent and concurrence of
 ‘all the orders of the kingdom.’ Hence they are less
 moved with the irregularities, or ever so great enormities
 of reformers abroad, as imagining themselves not to be
 concerned in them. Though as they cannot deny that
 those men were indeed the first authors and parents of pro-
 testancy, the irregularity of their proceedings must reflect
 a discredit upon the cause of protestancy in general.

However, that they may be convinced how little rea-
 son they have to boast either of the persons of their reform-
 ers, or the manner of their reformation, I beg they would
 consider impartially the proceedings of those times, even
 as they are represented by their own historians, and they
 will soon discover that passion and interested views had a
 far greater share in the change of religion, than any ma-
 ture deliberation or conviction of conscience: And as for
 the free consent and concurrence of all the orders of the
 kingdom, that the order of the clergy, which ought to
 be chiefly consulted in these matters, was for the most part
 set aside, especially in the two chief epochas of the refor-
 mation of *England*, viz. the beginning of the reign of King
Edward VI. and the beginning of the reign of Queen *Eli-
 zabeth*; at which latter time the reformed *English* church
 was established upon its pretended bottom, by a small ma-
 jority of votes in Parliament, in opposition to all the Bi-
 shops then sitting, to the whole Convocation, and both
 the Universities. See *Fuller*, l. 9. and *Dr. Heylin*, p.
 285, 286.

As for the persons that were chiefly instrumental in
 bringing about the change of religion, we shall find them
 generally

generally to have been men of very indifferent characters for religion; such as King *Henry VIII.* the postilion of the reformation, and his vicar general in spirituals, *Thomas Cromwell*, whom Mr. *Fox* (edit. 1563. p. 589.) calls *the valiant standard-bearer of the church of England*; such as the Lord Protector *Somerſet*, and his ſucceſſor *Dudley*, equally infamous for their ſacrileges! ſuch as *Cecil*, *Walſingham*, *Leiceſter*, and other great favourites of Queen *Elizabeth*. But, as Dr. *Heylin* ſeems to give up theſe, (though they had, in reality, a far greater hand in bringing about the reformation, than any of the Lords Spiritual) and to appeal to the *godly Biſhops*, we ſhall ſpeak a word or two to theſe.

In King *Henry VIII.*'s days, though this King had diſcarded the Pope, yet he retained the Popiſh maſs, and with it the adoration of the hoſt, the invocation of ſaints, the creeping to the croſs, and the whole ancient liturgy: And conſequently, if *Rome* be guilty of idolatry in the maſs, &c. as proteſtants pretend, this King and all his Biſhops were involved in the ſame guilt; and therefore, for his time at leaſt, none of the Biſhops, in the proteſtant ſyſtem, can be looked upon as *godly Prelates*, ſince they were all idolaters, or hypocrites.

But it was in King *Edward*'s days, that ſuch of the Biſhops as were indeed inclined to proteſtancy, begun openly to declare themſelves: Yet, as they were not the greater number, at leaſt in the beginning of this reign, little was done by their authority. Even of the ſeven that were picked out for compiling the Common-Prayer-Book in the ſecond year of King *Edward*, we learn from Dr. *Burnet's Abridgment*, book 2. p. 72. that four, viz. *Rug Biſhop of Norwiche*, *Skip Biſhop of Hereford*, *Day of Chicheſter*,

chester, and *Thirlby* of *Westminster*, protested against the bill, when it passed in Parliament.

The only Prelates of those days, that could be called protestants, were these: 1. *Cranmer*, Archbishop of *Canterbury*. 2. *Holgate*, Archbishop of *York*. 3. *Ridley*, intruded into the See of *London* upon the removal of Bishop *Bonner*. 4. *Foynet*, put into the place of *Gardiner*, removed from *Winchester*, 5. *Goodrick* Bishop of *Ely*. 6. *Barlow* of *Bath* and *Wells*. 7. *Scory*, intruded into the See of *Chichester*, in the place of Bishop *Day*. 8. *Coverdale*, advanced to the See of *Exeter* upon the removal of Bishop *Veisey*. 9. *Hooper*, made Bishop of *Gloucester*, by *Dudley's* interest, and of *Worcester* also, upon the deprivation of Bishop *Heath*. 10. *Farrar*, made by letters patent, Bishop of *St. David's*. 11. *Busb* and *Bird*, the Bishops of *Bristol* and *Chester*; and lastly, *Taylor* and *Harley*, made in the latter end of King *Edward's* reign, Bishops of *Lincoln* and *Hereford*, during their good behaviour. Let us now see, whether any of these were men that the reformation can boast much of.

1. *Cranmer*, the arch-reformer of *England*, was, during all King *Henry's* time, a notorious dissembler in matters of religion. He was a *Lutheran* in his heart, if we may believe Dr. *Burnet's* History of the Reformation, part 1. p. 29. even when he was but a private fellow in the university of *Cambridge*; yet, from that time till King *Henry's* death, he ever professed the same religion as his master. He conformed, all this time, to the mass, and to the whole Popish liturgy; was consecrated Bishop according to the *Roman* pontifical; took the usual oath, by which he acknowledged the Pope's supremacy, though he soon after broke it; he subscribed the Book of Religion, set out by the

the Bishops in 1540, wherein transubstantiation, seven sacraments, private masses, communion in one kind, invocation of saints, &c. were maintained. (*Burnet's Abridgment*, book 1. p. 247, 250, 251, &c.) He persecuted protestants even unto death, as in the case of *Firib* and *Lambert*. He was a slave to King *Henry's* lust, dissolving three of his marriages, at his pleasure; and sometimes, as in the case of *Anne of Cleves*, without the least appearance of plausible pretext for so doing. He enslaved also the church, to him, and gave up the divine right of episcopacy, by taking out an unprecedented * commission, by which he made himself, and all the other Bishops, no more than Ecclesiastical Sheriffs, or Delegates during the King's pleasure, to execute under him, as the fountain of all spiritual power, the different branches of the episcopal office. He maintained that 'ordination was not necessary, and was only a ceremony, which might be used or laid aside, and that the authority was conveyed to churchmen only by the King's commission.' *Burnet's Abridgment*, book 1. p. 250. He was at the head of the Council during all the reign of King *Edward VI.* and was a close friend to the Protector, and consequently, may justly be charged with having a great hand in all the irregularities and sacrileges of that reign. He went into the measures of *Dudley of Northumberland*; for promoting the usurpation of *Jane Grey*; signed the treasonable letter sent by the Council to *Queen Mary*: And at length, being under sentence of death, in hopes to save his life, he abjured the protestant religion, and subscribed to the chief articles of the *Roman* doctrine, calling God to witness, that he did it not for favour or fear, but only to discharge his conscience.

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* See the tenour of this commission, with Mr. *Collier's* reflections upon it, in his *Church History*, part 2. book 3. p. 159.

science. And yet this is the man whom Dr. Burnet (*Abridg.* book 3. p. 303.) compares to the brightest lights of antiquity; and gravely tells his readers, "That the reformation of the church being the restoring of the primitive and apostolical doctrine, it seemed necessary that it should have been chiefly carried on by a man thus eminent for primitive and apostolical virtues."

2. *Holgate*, Archbishop of *York*, was a professed monk of the order of St. *Gilbert*; yet broke through his solemn vows by a sacrilegious marriage. And Mr. *Harmer*, in his *Specimen*, p. 125. adds, "I fear that *Holgate*, by his imprudent carriage, if not by worse actions, had brought a scandal on the reformation: For in the council book of King *Edward*, I find this order made on the 23d of November, 1551. A letter to the Archbishop of *York*, to stay his coming up hither till the Parliament. Also a letter to Sir Thomas Gargrave, and Mr. Chaloner, and Mr. Rouksby, to search and examine the very truth of the matter between the Archbishop of *York* and one Norman, who claimeth the Archbishop's wife to be his wife, &c." He was also the first that opened the way to the sacrilegious alienations of the sacred patrimony of the church, giving up to King *Henry*, at once, no fewer than seventy manors and townships of good old rents, in exchange for certain impropriations, &c. all of an extended rent. *Heylin*, p. 18. He was delivered out of the Tower (to which he had been committed for heinous offences) at the desire of King *Philip*; and is thought to have ended his days in the catholic communion.

3. *Ridley*, usurper of the See of *London*, was in King *Henry's* time of his religion; but turned out a zealous reformer under King *Edward*: Yet it does not appear, he took any pains to reform the manners of the Court, or oppose

pose the crying sacrileges of the great ones in those wicked times. He was a great stickler for Queen *Jane's* usurped title, in favour of whom he solemnly beat the drum ecclesiastic at *Paul's Cross*; as may be seen in *Heylin*, p. 132.

4. *Poynt*, usurper of the See of *Winchester*, was, says *Dr. Heylin*, p. 101. 'a better scholar than a Bishop, and purposely preferred to that wealthy Bishoprick to serve other men's turns: For, before he was well warm in his See, he dismembered from it the goodly palace of *Marwell*, with the manors and parks of *Marwell* and *Twyford* the palace of *Waltham*, &c. but this, with many of the rest of *Poynt's* grants, leases, and alienations, were again recovered to the church by the power of *Gardiner*, &c.' *Dr. Saunders (De Schismate, l. 2.)* relates, as a thing publicly notorious, that he lived with the wife of another man, a butcher by trade; and that the butcher went to law with him upon that occasion, and obliged him to part with her. He was engaged in *Wyat's* rebellion, and personally appeared in the field with the rebels, as we learn from *Dr. Heylin*, p. 205.

5. *Goodrick*, Bishop of *Ely*, was a time-server, who went all the lengths of King *Henry VIII.* and in the days of King *Edward*, upon the removing the Lord Chancellor *Wriothesley*, who refused to concur with the measures of the Protector and Council, was chosen in his place, and stuck at nothing to serve their turn. He was an abettor of the usurpation of *Jane Gray*: But Queen *Mary* prevailing, he returned to the Old Religion, and died therein. (*Burnet, Abridgment, l. 3. p. 250.*) says he was an ambitious man, and so no wonder if earthly considerations prevailed more with him than a good conscience.

6. *Barlow*, of *Bath* and *Wells*, was a canon regular, but broke through his religious vows by a sacrilegious marriage.

marriage. He was a man very much of *Cranmer's* temper, who could shift about with the times, and was ever pliant to the inclinations of the Court. He joined with *Cranmer* in his extravagant notions of the Royal authority in spirituals. (*Burnet*, Record, 21.) And as he professed King *Henry's* religion during that King's life, so was he so complaisant to King *Edward*, Queen *Mary*, and Queen *Elizabeth*, as to conform to their Majesties also in their respective professions. For in Queen *Mary's* time he not only renounced his reformed divinity, but pretended so much zeal in the cause of the church, as to revise and publish a book which he had in King *Henry's* time written against *Luther* and the reformation. Dr. *Heylin*, p. 54, adds, "that being translated (in King *Edward's* days) from " the See of St. *David's* to *Bath* and *Wells*, he gratified " the Lord Protector with a present of 18 or 19 manors " which anciently belonged to this See."

7. *Scory*, usurper of the See of *Chichester*, was also a religious man under monastic vows, but forfeited his first faith to God and the church for the sake of a female friend. In the beginning of Queen *Mary's* reign, he recanted, renounced his wife, and did penance, but relapsed soon after. "It seems," says *Burnet*, Abridg. l. 3. p. 250. "that " both *Scory* and *Barlow* gave great offence by their behaviour; for though they were the only surviving reformed Bishops, when Queen *Elizabeth* succeeded, yet " they were so far from being promoted, that they were " not so much as restored to their former Sees, but put in " meaner ones."

8. *Coverdale*, of *Exeter*, had been an *Augustin* friar, but broke through his solemn vows, like most of the rest of the reformers, for the sake of a woman. He was joined with *Tindal* in the Translation of the Bible; a work performed

formed

formed with so little fidelity, that Bishop *Tunstal*, a prelate equally eminent for virtue and learning, discovered no less than 2000 corruptions in the New Testament alone. He was so great a Precisian, that when he was to assist at the consecration of Archbishop *Parker*, if any credit may be given to the *Lambeth* records, he could not be induced to use the episcopal habit, but only a plain black coat. He was not restored by Queen *Elizabeth* to his former See, nor advanced to any other. So that it is likely the Queen had no opinion of him.

9. *Hooper*, of *Gloucester*, was originally a *Cistercian* or *Bernardin* monk, who being forced to fly in King *Henry's* time to *Switzerland*, brought back from thence, together with a wife, whom he had taken in spite of his religious vows, a strong affection to the *Zuinglian* gospel. He was the chief of the court preachers in King *Edward's* days, who by inveighing against altars, &c. set open the gate to the rapines and sacrileges, which Dr. *Heylin* describes as well in his Preface, as in the body of his history. Being preferred by the interest of *Dudley* to the Bishopric of *Gloucester*, he could hardly be prevailed upon either to take the usual oaths, or wear the Bishop's habit. *Heylin*, p. 90. However he consented at last to put on that Popish attire; and not only held the Bishopric of *Gloucester*, but that of *Worcester* also, in commendam, to serve the turn of the court pirates, who in the mean time possessed themselves of the temporalities of that wealthy See. *Heylin*, p. 101. who also acquaints us, p. 91. "That this Godly
 " Prelate, from the time of his consecration, carried a
 " strong grudge against Bishop *Ridley*, the principal man
 " who had held him up so closely to such hard conditi-
 " ons: Not fully reconciled unto him, till they were both
 " ready for the stake; and then it was high time to lay
 aside

"aside those animosities which they had conceived one against another." So he.

10. *Farrar*, of *St. David's*, was a canon regular, who also took a wife contrary to his solemn vows. "He was a man," says *Heylin*, p. 120. "of an unfociable disposition, rigidly self-willed, and one who looked for more observance than his place required : which drew him into a great dislike with most of his clergy, &c." Sixty-six articles of accusation were exhibited against him by his clergy, upon which he was indicted of a *Præmunire*, and committed to prison, where he remained all the rest of King *Edward's* time. Dr. *Heylin* adds, p. 219. "that he was a man of an implacable nature, which rendered him the less agreeable to either side. And that, being found in prison at the death of King *Edward*, he might have fared as well as any of his rank, and who had no hand in the interposing for Queen *Jane*, if he had governed himself with that discretion, and given such fair and moderate answers, as any man in his condition might have honestly done. But being called before Bishop *Gardiner*, he behaved himself so proudly, and gave such offence, that he was sent back again to prison." So far Dr. *Heylin*.

11. *Busb*, Bishop of *Bristol*, and *Bird*, Bishop of *Chester*, were both originally religious men; the one provincial of the order called *Bonhommes*, the other provincial of the *Carmelites*. They both went all the lengths of King *Henry VIII.* both took wives under King *Edward VI.* and both returned to the catholic communion under Queen *Mary*, and died therein.

As for *Harley*, of *Hereford*, and *Taylor*, of *Lincoln*, we find very little of them in history : And the time they enjoyed

joyed their Sees was too short to give them any great opportunity of promoting the reformation.

The rest of the Bishops were no friends to the reformation, and readily concurred with Queen *Mary* in restoring the Old Religion.

I shall say nothing of Queen *Elizabeth's* Bishops, whom she preferred to the Sees from which she had ejected the Catholic Prelates, but that they were the disciples of those of King *Edward's* days; and that the disciples were not better than their masters.

SECT. IV.

The motives upon which the New Religion was brought in.

IT is a great argument in favour of Christianity, that (as we find by all the circumstances of its first establishment) neither ambition, avarice, passion, or lust, or any other branch of self-love, had any share in that work, either by influencing the first teachers of the christian religion, or their first converts and followers; and that neither the one nor the other had any honour, interest, or pleasure, to expect in this world, from embracing a religion, which exposed them to the utter loss of all that this world could give. But the case was quite otherwise with regard to the pretended reformation, where both the reformers and the reformed had so many human considerations to bias them in their choice of the new religion, that we cannot help suspecting their motives were not pure. As for the preachers of the reformation, they began the work by giving a loose to their incontinence, by breaking through their solemn vows made to God, by casting off their monastic discipline, by laying aside their canonical hours of prayer, their regular fasts, &c. Was all this for God's sake? They gave up to the great ones of this world
all

all the rights and possessions of the church ; and by this means kept them close to their interest : not to say that they gained over whole kingdoms (as *Swedeland* and *Denmark*) by gratifying the avarice of their Kings. See *Heylin's Cosmog.* 2d edit. p. 484, 501. Is it likely that these Princes and great ones had no other views, in seizing upon church lands, and improving their estates at the expence of religion, than the greater glory of God ? The people also was inveigled by these new gospellers, by that christian liberty, which they so much preached up ; a liberty which exempted them from all obligation of church laws, from fasting, confession, penitential austerities, &c. A liberty of contradicting their church guides, and disbelieving whatever they pleased in the difficult mysteries of faith : In fine, a liberty which reduced all to faith alone ; divesting good works of all merit, and giving up the keeping of God's commandments as a thing impossible. Is there any thing in all this that can serve to convince an impartial judge, that either the teachers or followers of such a reformation, had no intentions or motives but what were pure and good ?

But to leave the other branches of the reformation, in which our countrymen think themselves less concerned, and to confine our consideration to the reformation of *England*, such as it is represented by historians of its own communion, we shall scarce find one step taken towards that grand revolution in religion, but what was visibly influenced by some irregular motive.

The first step that was made in this work, was the divesting the Pope of his authority in this realm ; and upon what motive this was brought about, Dr. *Heylin* informs us in the Preface to the History of the Reformation.—“ King *Henry*,” says he, “ being violently hurried with the

“ the transport of some private affections, and finding that
 “ the Pope appeared the greatest obstacle to his designs,
 “ he first divested him by degrees of his supremacy. This
 “ opened the first way to the reformation, to which the
 “ King afforded no small countenance out of politic
 “ ends.”

This first step was followed by another, which was the dissolution of the religious houses, and seizing of their revenues into the King's hands : of which I shall say no more, than that even protestants themselves, generally speaking, cannot help condemning these proceedings ; and are not so charitable as to believe, that the King or his ministers were influenced herein by any other motive than avarice.

In King *Edward* the VIth's days, the reformation made a far greater progress by the favour of the Duke of *Somerset* Lord Protector, his successor *Dudley* Duke of *Northumberland*, and the other great men about the Court, more than by the inclinations, either of the clergy, or the people. These great men of the Court found their interest in the reformation, by making up their estates out of the spoils of the church, as may be seen in Dr. *Heylin's* History ; who, though a great friend to the Lord Protector, is forced to acknowledge his manifold sacrileges in this kind ; (p. 54, 72, 73, 116.) A demonstration that his zeal for protestancy was not grounded upon conscience : And as for the Duke of *Northumberland*, he acknowledged publicly at his death, that being blinded by ambition, he had acted all along against his conscience. And what better judgment can we make of the rest of the grandees of the Court, when we find these great sticklers for the protestant reformation, as they pretended to be in King *Edward's* days, all to a man going to mass in King
 R *Harry's*

Harry's time, and all returning to the mass under Queen *Mary*?

But concerning the proceedings of these great ones of the Court, and the motives upon which they proceeded, let us hear Dr. *Heylin*, in his Preface; where he tells us, "That under colour of removing such corruptions as remained in the church, they had cast their eyes upon the spoil of shrines and images, (though still preserved in the greatest part of the *Lutheran* churches,) and the improving of their own fortunes by the chantery lands, all which most sacrilegiously they divided amongst themselves." Then speaking of the *Zuinglian* gossellers inveighing against altars: "The touching of this string," says he, "made excellent music to most of the grandees of the Court, who had before cast many an envious eye on those costly hangings, that massy plate, and other rich and precious utensils, which adorned these altars; besides, there was no small spoil to be made of copes, some of them being made of cloth of tissue, of cloth of gold and silver, or embroidered velvet. And might not these be handsomely converted into private uses, to serve as carpets for their tables, coverlets to their beds, or cushions to their chairs and windows? Hereupon some rude people are encouraged underhand to beat down some altars, which makes way for an order of the council table to take down all the rest, and set up tables in their places, followed by a commission to be executed in all parts of the kingdom for seizing of the premises for the use of the King. But as the grandees of the Court intended to defraud the King of so great a booty, and the Commissioners to put a cheat upon the Court Lords, who employed them in it, so they were both prevented in some places by the Lords and Gentry of

" the

“ the country, who thought the altar cloths, together with
“ the copes and plates of their several churches, to be as
“ necessary for themselves as for any others. This change
“ drew on the alteration of the former liturgy,” So far
the Doctor.

But as religion could not be changed without the concurrence of the Parliament, let us hear from the same protestant historian, p. 47, 48, of what kind of men this re-forming Parliament, which first settled the protestant religion in this kingdom, was composed; and by what motives they were influenced. “ The Parliament (of King
“ *Edward VI.*) met on the 4th of *November*, in which the
“ cards were so well packed that there was no need of any
“ other shuffling to the end of the game. Though this
“ Parliament consisted of such members as disagreed
“ amongst themselves in respect of religion, yet they agreed
“ well enough together in one common principle, which
“ was, to serve the present time, and preserve themselves.
“ For though a great part of the Nobility, and not a few
“ of the chief Gentry in the House of Commons, were
“ cordially affected to the church of *Rome*; yet were they
“ willing to give way to all such acts and statutes as were
“ made against it, out of a fear of losing such church-lands
“ as they were possessed of, if that religion should prevail
“ and get up again. And for the rest, who either were
“ to make or improve their fortunes, there is no question
“ to be made, but that they came resolved to further such
“ a reformation as should most visibly conduce to the advancement of their several ends: Which appears plainly
“ by the strange mixture of the acts and results thereof;
“ some tending to the present benefit and enriching of
“ particular persons, and some again being devised of

“ purpose to prepare a way for exposing the revenues of
 “ the church unto spoil and rapine.” So he.

As Queen *Elizabeth* and her chief ministers took the same methods as the Court reformers of King *Edward's* days had done, enriching themselves at the expences of the church, (as may be seen in Dr. *Heylin*, p. 280, 292, 293, 295, 310, 311, 328, &c.) so we have all the reason in the world to think that they acted upon the like motives. Though what seems to have had the greatest influence upon the Queen to make her so close a friend to the reformation was, “ that she knew full well that her legitimation and the Pope's supremacy could not stand together, “ and thas she could not possibly maintain the one without discarding the other,” says Dr. *Heylin*, p. 275.

SECT. V.—*The means by which the pretended reformation was established.*

THE means made use of by the first reformers and their chief abettors, in establishing their new religion, were quite the reverse of those by which the gospel and the christian religion was first planted. The first preachers of christianity were strangers to any other means of propagating the gospel, than the power of their miracles, and the persuasive eloquence of their innocent lives, joined to their patient suffering the most outrageous injuries, and death itself without resistance. But it was not thus the new religion was established. The first reformers could work no miracles in testimony of the truth of their doctrine, and of their commission from God to reform and alter the faith of his church: Nor had they any ancient prophecies to recommend them as the apostle had. As for their lives and actions, at the best there was nothing edifying in them; and instead of propagating their religion

religion by patient suffering, like the primitive christians, in every place where they got footing, they raised tumults and seditions, and from thence proceeded to open rebellions against lawful authority, deposing of Princes, and overturning, by downright violence, the fundamental laws of the state, as often as they stood in their way.

This was one great means by which the reformation was established. Thus was *Scotland* reformed in spite both of Prince and Prelates, as may be seen in Dr. *Heylin's Cosmog.* 2d edit. p. 332. and his *History of the Reformation*, p. 297. Thus was the reformed gospel established in the united *Netherlands*, by a rebellion against the King of *Spain*, their lawful Sovereign. Thus was *Geneva* itself reformed—*Heylin's Cosmog.* p. 160. Thus did the reformation formerly make a great progress in *France*, helped on by treasonable conspiracies, by frequent open rebellions, by burning and destroying 20,000 churches, by murdering priests and religious men, by profaning all that was sacred, and massacring innumerable people. See *Jerusalem* and *Babel*, p. 108, &c. Thus also was the reformation introduced into *Poland*. *Heylin's Cosmog.* p. 533. Thus did it begin at *Berne* in *Switzerland*, and in other places.

Another means by which the new religion was promoted, was the good-natured doctrine of the reformers (of which we have already spoken) equally adapted to the worldly interest of the great ones, and the corrupt inclinations of the commonality; prostituting the church's possessions to the avarice of the Prince; enslaving her authority to the will of the civil magistrate; flattering men's pride by giving them the agreeable liberty of disbelieving and contradicting their church guides; reforming away fasting, confessions of sins, the canonical hours of prayer,

the obligation of monastic vows, the celibacy of the clergy; and, in a word, all the precious remnants of the ancient church discipline, and whatsoever was repugnant to the sensual inclinations of corrupt nature in the wholesome laws of the church. Instead of which these gentlemen found out a new and easy way of going to heaven, by faith alone: A doctrine embraced with open arms by the whole body of the reformation in its first establishment, however some are now ashamed of it.

A third means of propagating the reformed gospel, was the sacrilegious abuse of the scriptures, and this many ways. First, by lopping off from the canon such parts of holy writ as they pleased, to get rid of some troublesome objections. *Luther* was very fond of his darling doctrine of justification by faith alone. *St. James's* Epistle flatly contradicts this doctrine; therefore this arch-reformer found it necessary to remove this rub, by cashiering the whole Epistle in his *Dutch* Translation of the New Testament, Anno 1522. And because he could have no pretence to discard *St. James*, and leave other books in the canon, which had been a subject of dispute amongst the ancients, he gave up at the same time the Epistle to the *Hebrews*, *St. Jude*, and the *Revelation*. In the Old Testament, *Ecclesiasticus* was thought too great a friend to free-will; and *Tobit* to the intercession of angels. The *Maccabees* also were plain for prayers of the dead; therefore it was concluded upon by the whole body of the reformation, to send them to lodge amongst the *Apocrypha*, in spite of the prescription of so many ages in their favour: And to humble them the more effectually, if ever they permit them to appear, it is at the tail of the fourth Book of *Esdras*, which was never looked upon as canonical by any man;

man; whereas the Book of *Ecclesiasticus* is quoted as scripture by almost all the fathers.

And here I cannot but take notice of the incoherency of the doctrine of our *English* reformers, in their sixth of the 39 Articles: Where after having premised the following definition of holy scripture, *In the name of holy scripture we understand those canonical books of the Old and New Testament, of whose authority never was any doubt in the church*; and by this rule excluded from the canon the above-mentioned books of the *Old Testament*; yet when they come to speak of the *New Testament*: *All the books, say they, of the New Testaments as they are commonly received, we do receive, and account them canonical*; which is indeed a flat contradiction to their definition of *holy scripture*. Since all divines must know that the *Epistle to the Hebrews* and the *Revelation* (which they here profess to receive) are none of those books, *of whose authority was never any doubt in the church*: Not to mention the *Epistles of James and Jude*, of which also their father *Luther* doubted. See *St. Jerome*, *Epist.* 129. and *Dr. Walton*, *Prolegom. Bibl. Polyglot.* c. 4. § 6.

This inconsistency of our *English* reformers in their doctrine concerning the books of holy scriptures, I cannot attribute to ignorance, but to a design to favour their own ends: They imagined *the Epistle to the Hebrews* to be a proper book to employ against the mass; and the *Revelation* to persuade the ignorant that the church of *Rome* is the whore of *Babylon*; and therefore they chose rather to contradict themselves, than lose the advantage which they hoped for from adopting these books. In which regard *Luther* was far more honest, who rejected these books as well as those of *Ecclesiasticus*, *Tobit*, &c. as very well know-
ing

ing that there could be no pretence to reject the one, and receive the other.

Another way by which the first reformers notoriously abused the scripture, was by wilfully falsifying and corrupting the text, to make it chime with their novelties, obtruding by this means upon the deluded people in all their translations of the Bible and New Testaments, a mortal poison instead of the pure word of God. *Luther* first attempted this sacrilegious cheat in his *German* translation, in which those that have diligently examined it, have remarked above a thousand places altered and corrupted in the New Testament alone. Amongst other places translated, *Rom. iii. v. 18.* where the apostle says that *a man is justified by faith*, to establish his doctrine of justification by *faith alone*, he boldly adds to the text, by rendering it, by *faith only*. And being asked why he did so, he returned this answer, which could not but be very satisfactory to the papists. (Epist. ad Amicum de voce *sola*. See T. 5. Germ. fol. 141, & 144.) “If your papist will
“be troublesome about the word *only*, tell him, without
“more ado, that a papist and an ass is the same thing.
“I will have it so: It is my command: My will is reason enough. We will not be scholars to these papists,
“but will be their masters. For we will for once be
“proud, and glory against this kind of asses.” And afterwards. “I desire that you would not trouble yourself
“with giving any other answer to these silly asses about
“the word (*only*.) It is enough for you to say, *Luther*
“will have it so, &c.”

Hence *Zuinglius*, the other great head of the reformation, (T. 2. ad Luth. L. de Sacram. p. 412, 413.) publicly charges *Luther* with corrupting the scripture. “Thou dost
“corrupt,” says he, “the word of God: Thou art seen

“to

“ to be a manifest and common corrupter and perverter
 “ of the holy scriptures. How much are we now ashamed
 “ of thee, who have hitherto esteemed thee ?” And yet
 I do not find that *Zuinglius* was much more scrupulous in
 this regard than *Luther* was, witness amongst other cor-
 ruptions his boldly changing in his translation these words
 of Christ, *This is my body*, into these, *This signifies my body*.

The first *English* protestant version was made by *Tindal*
 and *Coverdale* in the days of *Henry VIII.* with no less than
 two thousand corruptions (as we have already taken notice)
 in the New Testament alone. The like corruptions, though
 perhaps not in so great a number, were found in all the
 editions of the Bible and New Testament under Queen
Elizabeth, till at length, upon the loud complaints both of
 catholics and of protestants, a more correct version was
 published under King *James* the First. And yet even this,
 which has been used ever since, is not exempt from many
 wilful and notorious corruptions. See the true church of
 Christ shewed by concurrent testimonies, &c. vol. I. p.
 137.

But the greatest abuse of the word of God, which the
 pretenders to reformation have been guilty of, and which
 has been the fruitful mother of so many sects, was their
 prostituting the scripture to the caprice of every private
 interpreter, and authorizing him to prefer his own com-
 ments to the interpretation and authority of the whole
 church of God. By which means thousands have per-
 verted the word of God to their own perdition ; and de-
 luding themselves and their followers with the specious
 pretext of scripture, have obtruded upon the world their
 own maggots for God's holy word.

A fourth means of propagating the reformation was
 the great industry of the reformers in misrepresenting the
 church

church and her doctrine. This *lying spirit* has manifestly betrayed itself in all the prophets of the new religion, and has been entailed like a kind of original sin upon all their posterity. Misrepresentation is the darling of *Satan*, and has been employed by him from the very beginning against the true religion, and even against the author of it Christ Jesus himself. This divine Saviour of mankind was traduced by the *Scribes* and *Pharisees* as a *sabbath-breaker*, an *impostor*, a *traitor*, a *conjuror*, and what not. His disciples and followers met with the like treatment; as he himself foretold, St. *Matt.* x. v. 25. *If they have called the master of the house Belzebub, how much more shall they call them of his household?* And Christianity in general, for the three first centuries at least, lay under such abominable misrepresentations, that nothing was more odious to the generality of infidels than the very name of christians. Such was the success this unhappy artifice of *Satan* met with in the beginning, which has encouraged this sworn enemy of man, to make use of the same arms against the true religion and its professors ever since.

It would be a long and tedious work to descend to particulars, and to instance in the many articles, in which almost every one of the reformed writers have misrepresented our doctrine. It may suffice to take notice, that whosoever will but be at the pains of comparing together the popery which protestant writers and preachers have imputed to us, with that doctrine which we really hold and profess, will find as wide a distance between the one and the other, as there is between heaven and hell. As may be seen at large in Mr. *Gother's Papist misrepresented and represented*, re-published by the late Bishop *Challoner*.

I might also in this place take notice of many other unfair dealings of the reformed divines, in mistating our
contro-

controversies, in charging upon the church the errors or excesses of particular persons acting without her authority, in wilfully corrupting the fathers and other ecclesiastical writers in their quotations, a crime publicly proved upon the famous *De Plessis Mornay*, the *Achilles* of the *French* protestants, by the learned Cardinal *Perron*; and upon *Jewel*, *Stillingfleet*, and other *English* divines, by our catholic controvertists. But the intended brevity of this tract permits me not to descend to particulars. The reader may consult Mr. *Walsingham's* Search, 2d and 3d part.

But if the means made use of by the reformed preachers were such as are no ways for the credit of the reformation; the proceedings of the Princes and Magistrates, the nursing fathers of the new religion, who far more efficaciously concurred to the establishment of it, than any preachers whatsoever, were no less irregular. The ancient christians, both Princes and people, received the whole doctrine of faith and religion from their spiritual guides, the pastors of the church; in all controversies relating to faith and religion they stood by their judgment and determination: But those royal reformers, without consulting these pastors the successors of the apostles, and in direct contempt of the whole body of them, at the instigation of a few of the inferior sort of the clergy, or rather spurred on by their own passions, made themselves guides of those whom God had made their guides, and by mere arbitrary power changed the religion of their respective countries, in spite of all their Bishops, their lawful pastors. Thus was religion changed in *Denmark* and *Sweden*, and many parts of *Germany*; and even in *England*, it is very well known, that King *Henry VIII.* bullied his clergy into a compliance to his spiritual supremacy, by bringing them under a *Præmunire*; that in King *Edward* the Sixth's time, religion

religion was changed contrary to the inclinations of the greatest part of the clergy ; and that Queen *Elizabeth* made way for her reformation, by displacing all the Bishops, excepting old *Kitchin* of *Landaff*.

Now if the arbitrary power of Princes, acting in direct opposition to their pastors, be no very canonical means of reforming religion ; much less those bloody penal laws and executions, by which, in *England* especially, the foundations of the reformation were cemented. The first preachers of Christianity laid the foundations of our holy religion, not by raising, but by suffering persecutions. The first christian Emperors obliged none of their heathen subjects, by penal laws or other violent measures, to renounce the religion of their forefathers ; nor compelled them, by fines or penalties, to come to the christian churches. Nay the *Spanish* inquisition, so much cried down by protestants, falls upon none but apostates, and such as have once professed the catholic faith. But the reformers of *England* took quite another course : church authority and succession, they saw, stood against them ; miracles they could not pretend to ; nor could they convince the catholics by scripture or tradition : Therefore they took an easier way of stopping their mouths, by bloody laws, by which innumerable, both of the priests and of the laity, have been executed ; the former for their character, the latter for harbouring or relieving their priests, Of which kind of executions, *Stow's* Chronicle affords many instances, not to speak of heavy fines, confiscations, imprisonments, banishments, and all other sorts of cruelties, which have been exercised in these kingdoms upon the professors of the Old Religion barely for their conscience ; and for maintaining that faith, which had been professed by their forefathers for a thousand years, which was, at

that

that very time, the faith of the greatest part of Christendom, never censured by any lawful council; but on the contrary defended by the whole body of church guides, the lawful successors of the apostles of Christ. Was there ever in any nation, either before or since, an instance of persecution, considered in all its circumstances, so unjustifiable as this?

So much for the religious means by which protestancy was propagated. Let us now take a view of the fruits, which sprung from the reformation.

SECT. VI.—*The fruits of the reformation.*

A GOOD tree cannot bring forth evil fruit, saith our Lord, St. Matt. vii. v. 18. And you shall know them by their fruits, v. 16. Let us see whether the reformation can stand the test of this gospel rule.

1. We have already touched upon some of the fruits which immediately sprung out upon the preaching of the new religion; such as seditions, tumults, rebellions, murdering of Priests and Prelates, deposing of Princes, and subverting in many places the fundamental constitution of the civil state; of which the histories of those times afford frequent instances. To these we must join the sacrilegious usurpation of the state upon the ancient and undoubted rights of the church; the retrenching of the sacred patrimony; and invading of houses and lands consecrated to God; the pulling down of churches and monasteries; the profanation of holy vessels, and other furniture dedicated to the divine service; the enervating of church discipline; the abolishing of fasts, and of all other penitential exercises; the discarding of the monastic life so much esteemed by the ancient fathers; the abrogating, or laying aside, the ancient canonical hours of prayer, &c.

not to speak of a general inundation of broken vows, in all the first reforming ministers, and a deluge of impiety, profaneness, and irreligion, in their followers. Could that tree be good which produced such fruits as these? But these were not all.

2. Another kind of evil which sprung from the reformation, was an innumerable spawn of heresies and schisms. For no sooner had *Luther* set up the standard of rebellion against the mother-church, and advanced private judgment into the place of church-authority; but immediately, as if all hell were broke loose, an incredible number of fanatics and enthusiasts every where started up, who renewed almost all the ancient heresies, and invented a great number of new ones. The chief of them are enumerated in *Alex. Rossé's Religions of Europe*, some of which have branched out since into many other petty sects, besides new ones that are daily springing up from the same unhappy source. Let us hear *Dr. Walton*, in his Preface to his *Polyglott*: “*Aristarchus*, heretofore, could scarce find
“ seven wise men in *Greece*: But with us, scarce are to
“ be found so many idiots. For all are Doctors, all divinely learned; there is not so much as the meanest
“ fanatic or jack-pudding, who does not give you his own
“ dreams for the word of God. For the bottomless pit
“ seems to have been set open, from whence a smoke has
“ risen, which has darkened the heavens and the stars;
“ and locusts are come out with stings, a numerous race
“ of sectaries and heretics, who have renewed all the old
“ heresies, and invented monstrous opinions of their own.
“ These have filled our cities, villages, camps, houses;
“ nay our churches and pulpits too, and lead the poor deluded people with them to the pit of perdition.” So far this learned protestant. \

3. But

3. But the reformation did not only give birth to this great variety of monstrous opinions and heresies, but also to another still more cursed progeny; viz. of atheists, free-thinkers, latitudinarians, which is become now so numerous, and so powerful, that it has almost quite extinguished, in this nation, both the belief and practice of Christianity. Such weeds as these were never once discovered amongst our catholic ancestors; but immediately grew up, upon the broaching of the reformation, and are the natural product of that boundless liberty of thinking and acting, which the new religion has introduced.

4. But, perhaps, some one may imagine, that whatever other fruits the change of religion might produce, at least men's lives and manners must have been improved by the reformation. As we find by all kinds of monuments there has always been a most remarkable change of men's lives for the better, wherever Christianity has been first established. But to the great discredit of the protestant cause, their own historians, and the very chief of the reformers themselves, have loudly complained, that men, after embracing their reformed gospel, grew daily worse and worse. So *Luther*, *Postilla super Evang. Dom. 1. Adv. Calvin*, *L. de Scandalis. Wolfgangus Musculus in Locis commun. de Decalogo*, p. 85, &c. The same is acknowledged with regard to *England*, by *Dr. Heylin*, *Hist. of the Reform.* p. 94. where, speaking of *King Edward's* reforming reign, he complains of the *great increase of viciousness in all sorts of men*. And *Bishop Ridley*, (who was an eye-witness) in his discourse, entitled *England's Lamentation*, speaking of the same times, says, 'That leachery, oppression, pride, covetousness, and a hatred and scorn of religion, were then generally spread among all people, chiefly those of the higher rank' Hence the celebrated *Erasmus* (Epist.

ad *Vulturium Neocomum*, Anno 1529.) defies the whole reformation to shew him so much as one man, who had been reclaimed from vice by their new gospel. "Take a view," says he, "of this evangelical people, (he speaks of the "followers of the new religion) and see whether they are "less addicted to luxury, wantonness, or avarice, than "those whom you detest. Bring me one if you can, who "by this gospel has been reclaimed from drunkenness to "sobriety, from fury and passion to meekness, from avarice to liberality, from reviling to well-speaking, from "wantonness to modesty. I will shew you a great many "who are become worse thereby than ever they were." And afterwards, "Perhaps," says, he, "it is my misfortune ; but I never yet met with one, who does not "appear changed for the worse. What you make profession of (*viz.* restoring the gospel-truth buried for "1000 years) is an arduous undertaking; and more difficult than what the apostles themselves undertook; nor "have you any prophecies or miracles (as they had) to "support your credit. Now if your lives and manners "too are so far from recommending your doctrine, that "they are a discredit to it; if neglecting this kind of "reformation, you trust to the conspiracies of wicked "men, to seditious tumults, to satirical libels, to arms, "to tricks, and deceits; I am loth to tell you what my "fears are for yourselves; but I pity more so many thousand people, who will be involved in the same calamity." Tom. 9. *Basil* 1540. And in another epistle, (*ad Fratres inferioris Germaniæ*) "Some persons," says he, "whom I knew formerly innocent, harmless, and "without deceit, no sooner have I seen joined to that "sect (the protestants) but they begun to talk of wenches, "to play at dice, to leave off prayers, being grown extremely

“ tremely worldly, most impatient, revengeful, vain, like
 “ vipers tearing one another.—I speak by experience.”
 So he.

I omit many other arguments that might be alledged against the new religion, from the divisions, factions, and schisms, which immediately commenced amongst the very apostles of the reformation; their irreconcilable hatred to one another; the tragical ends of many of them; their inconstancy in their doctrine, uncertainty in their resolutions, and a perpetual itch of changing and reforming again what they had just before set forth; their affected obscurities, equivocations, and such like unchristian artifices in their confessions of faith, &c. Concerning which the reader may consult the learned Bishop of *Meaux*, in his History of the Variations of the Protestant Churches. But it is now time to come to a conclusion.

CONCLUSION.

I SHALL conclude by exhibiting a short abstract, in the way of recapitulation of the many arguments, motives, and grounds, by which the Old Religion is supported; which convinced me, and do still convince me, of the necessity of adhering to the ancient faith, preferably to all new sects and opinions in religion.

1. Then, the Old Religion, is strongly supported by plain scripture, by undeniable evidence of the word of God, and that in the main controversy on which all the rest depend, *viz.* that of church and church-authority. Innumerable texts both of the Old and New Testament (quoted Chapter I. Sect. I.) bear witness to the perpetual visibility, unity, sanctity, catholicity, and unerring authority of Christ's church; all these scripture testimonies evidently speak of a church founded by Christ and his

apostles, and spread far and near throughout the earth; of a church which from this beginning should ever flourish till time itself should end; ever one, ever holy, ever orthodox; founded upon a rock, proof against all the powers of hell; secured against error by the perpetual presence and assistance of Christ, her King, her head, her shepherd, and her spouse; ever taught and directed by the Holy Ghost, the spirit of truth; furnished with a succession of pastors divinely appointed, and divinely assisted, favoured by a solemn oath, promising her God's peace and kindness for ever; and that his spirit, the pure profession of his words, his light, and his sanctuary, should be with her for evermore, &c. Now it is as evident as any thing can possibly be, that this ever subsisting and unerring church, to which all these texts of holy writ bear testimony, can be none of the protestant sects, or any other but the Old Religion: Because none of those sects have had this perpetual visible being; they are all but of late standing, and all built upon a supposition directly contradictory to those scripture texts, *viz.* that the whole church before their time was gone astray, and was corrupted by error. Thus plain scripture bears testimony to the Old Religion, and condemns all pretenders to reformation.

2. The Old Religion is also strongly supported by arguments taken from the rule of faith, and judge in controversies of religion. For the protestant rule of faith and judge in controversies is the letter of the scripture, not as interpreted by church councils, fathers, or church guides, but as interpreted by every private christian for himself: This wretched system all modern sects have been forced to embrace, in order to maintain their pretended reformation, which having been anathematized at its first appearance by church-authority, they had no other resource but appealing

appealing from all other tribunals to their own interpretation of the scripture, that is, to their own private judgment. Now such a rule of faith as this must needs unhinge all faith, and resolve it into uncertain opinions and private fancy; and such a judge of controversies as this, can serve for nothing but to make controversies endless, as experience has demonstrated, and to open a wide gate to all kind of confusion and error. Whereas the catholic rule of faith, (which is the word of God, as interpreted by the church of God) and the catholic judge in controversies, which is this same church of God in her councils, guides, and pastors, the successors of the apostles, stands upon the strongest foundations, is supported by all kind of arguments and authorities of scripture and primitive tradition, has alone all the proper qualifications of a rule and of a judge, and can alone answer the ends of a rule, and execute the office of a judge.

3. Church-authority furnishes us also with another invincible argument in favour of the Old Religion: These councils, pastors, and church guides, of divine appointment, whom the faithful in the old law were commanded to hear, and follow in all religious controversies under pain of death, *Deut. xvii. 8, 9, &c.* and in the new law, to obey even as Christ himself, *St. Luke, x. 16.* These *ambassadors for Christ*, *2 Cor. v. 20.* these *ministers for Christ*, and *stewards of the mysteries of God*, *1 Cor. iv. 1.* whom Christ *has sent even as his father sent him*, *St. John xx. 21.* and whom he has given to the rest of the faithful, that they might ‘henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine; but speaking the truth in love, might grow up into him in all things, which is the head, even Christ, &c. *Eph. iv.* In a word, these pastors of God’s church, guardians
of

of his truth, and authentic interpreters of his holy word, are and always have been on the side of the Old Religion. All lawful general councils that ever have been held, were always joined in communion with *Rome*; and by such councils, or (which comes to the same thing) by the concurrent doctrine and practice of the whole body of Bishops and Pastors successors of the apostles, all the tenets of the Old Religion were declared and settled long before any protestant-sects had either name or being in the world: And this same venerable authority immediately declared against all protestant sects and their tenets at their first appearance. Therefore the whole weight of church authority (which by the scripture is so great) is all on the catholic side.

4. *Antiquity* is also most manifestly on our side: For the Old Religion had certainly possession of all *Christendom* for many ages before any of the opposite professions were so much as thought on. Old possession (*olim possideb, prior possideo*. Tertul. de Præscript.) was the plea of our ancestors, against all sectaries, fifteen hundred years ago; the same is our plea to this day. *Protestancy*, *presbytery*, and other modern sects, were never heard of till fifteen hundred years after Christ: therefore they came fifteen hundred years too late to be the religion of Christ. This argument from old possession is very considerable; because truth is always more ancient than error: and christian truth, established by the preaching, miracles, and death of the Son of God, and built upon his promises, and the perpetual assistance of his spirit, could never be conquered by error, nor consequently stand in need of a protestant reformation.

5. Apostolical tradition stands also plainly on the side of the Old Religion, and therefore is cried down by the abettors

abettors of novelty. By all the rules, which the ancient have given to discern and judge of the traditions of the apostles, our tenets are apostolical, and those of our adversaries foreign and spurious.

6. The holy fathers, and all the ancient Doctors of God's church, are likewise on the catholic side; and that by the confession of many of our adversaries, and the evidence of their writings. Neither could they, without giving up all their principles, and the arguments which they perpetually urge against the sectaries of their times, ever have renounced church authority to embrace a protestant reformation: Much less if they had seen it introduced, as it was, by apostates from their religious vows, who had notoriously broken their first faith to God, to marry nuns.

7. Heresy and schism, so much condemned by the word of God and primitive Christianity, as heinous crimes and inconsistent with salvation, must either be reduced to empty names, and mere chimeras, that never had a being upon earth, or they are visibly chargeable upon all new sects, which from their very first setting out protested against the doctrine, and separated from the communion of all churches in the world; and consequently of the true church of God, wheresoever she was: For God had then, and always has a true church upon earth, if the scripture and creed be always true. Hence the marks which the word of God and the ancient fathers have given us, by which we are to know and distinguish heretical and schismatical congregations, all plainly agree to modern sects, but none of them all to the Old Religion; which, even by principles acknowledged by her very adversaries, is cleared from the least appearance of the guilt either of heresy or schism.

8. The

8. The creed itself is plain for the Old Religion, and directly opposite to the pretensions of all reforming sects : The belief of the holy catholic church is, and always was, a fundamental article of christian faith, professed by christians of all ages and of all nations in their very creed ; and in such manner professed, as not only to believe a church that was heretofore, or a church that hereafter shall be, but a church that now is, and always was holy and catholic, and consequently always orthodox in her faith and doctrine. This, if the apostles creed be true, is, and always was a divine truth ; therefore the contradictory system, of the whole church having been at any time unorthodox, so as to stand in need of a reformation of her faith, which is the pretence of all protestant sects, is an heretical error, which condemns the very creed, and is condemned by it.

9. All the marks of the true church of Christ, set down in the apostles and *Nicene* creeds, agree to the Old Religion : She is one, she is holy, she is catholic, she is apostolical. No other sect can claim these marks. And first, as to unity, it was manifestly wanting to the pretended reformation from its very birth : The reformers from their first setting out took quite different roads, to an utter breach of communion ; and scarce two of their followers, to this day, agree throughout in their sentiments of religion, either with one another, or with their first teachers : Whereas the children of the Old Religion all agree in one faith, and one uniform profession of faith, (*viz. that published by Pius IV.*) all are joined in one communion, all obey one church authority, all are subject to one chief pastor : So much have they the advantage in point of unity.

10. The chief pastor to whom the followers of the
Old

Old Religion adhere, is the successor of *St. Peter*, on whom Christ founded his church, and to whom he gave the keys of the kingdom of heaven, *St. Matt.* xvi. 18, 19. to whom he committed the care of all his sheep, *St. John* xxi. 15, &c. and for whom he prayed that his faith might never fail, *St. Luke* xxii. 31, 32. we alone communicaate with this chair of *Peter*; and by an illustrious succession of Bishops in this principal See (undoubtedly derived from the apostles) with whom the holy fathers, and innumerable saints of all ages and of all nations have ever been joined in communion, we demonstrate our religion apostolical. This chair of *Peter*, according to the most ancient fathers, was to be ever the centre of unity to all true christian churches; and the communicating with the Bishops of this See is urged by the ancients as a certain mark to distinguish true christians from false ones. This mark agrees to none but the Old Religion.

11. Another character of the true church is sanctity or holiness: which, whether we speak of holiness of doctrine, or of manners, was visibly wanting to the very apostles of all the reformed sects; and has been conspicuous in all ages in many eminent members of the Old Religion, as demonstrated to the eye by a catalogue exhibiting a succession of them in every age down to this day, in the catholic communion. Our church then alone is the church of the saints, therefore our church is the true church of Christ.

12. As to the third mark of the church, expressed by the word *catholic*, the very name itself was looked upon by all antiquity as a note of the true religion. This name was originally appropriated to the church of Christ, to distinguish it from all heretical and schismatical congregations; and was consecrated by being inserted in the
very

very creed of the apostles : To this name the holy fathers in their writings against sectaries usually appeal, as a plain proof that their communion, which alone had possession of this name, was the church of the apostles. And as for other denominations, which any societies have taken to themselves from their first teachers, or their peculiar tenets, or any innovations or pretended reformations in religion ; they were esteemed by all orthodox antiquity as badges of error, and infallible marks of synagogues of Satan. Now the Old Religion alone has possession of the name of catholic : All other sects have adopted other names, by which they are commonly called, both by themselves, and by the whole world. Therefore the Old Religion alone is the catholic church of Christ.

13. And as the Old Religion alone has inherited the name of catholic, so she alone has inherited the universality signified by that name ; which is so often in scripture promised to the true church of Christ, and cannot in any tolerable sense be attributed to any modern sects of pretenders to reformation, much less could agree to any of them three hundred years ago, when their religion had no being upon earth. The true church of Christ, according to the scriptures, is the church of all ages, and more or less of all nations : Ours alone is such, which has preachers and missionaries every where. Other sects have no share in this catholicity.

14. The Old Religion has also inherited the blessing, which God by his prophets promised to the church or kingdom of Christ ; viz. of bringing over infidel nations with their Kings to the faith of Christ. This has been seen in every age in the old communion : No modern sects, with their reformed gospel, have ever been able to do

do the like. Therefore God and his church is with us, and not with them.

15. As to the fourth mark or character of the true church of Christ, set down in the *Nicene* creed, and expressed by the word *apostolic* or *apostolical*, it is evident that no new sect, nor any other but the old communion, can have any claim to it. No sectaries can, with any manner of probability, pretend to an uninterrupted succession either of doctrine, (as far as relates to their distinguishing tenets) or of communion, or of pastors, or of commission to preach and administer the sacraments, derived to them from the apostles of Christ: And therefore they can in no sense be an apostolic church, or any church, at all. The Old Religion alone inherits this uninterrupted succession in all its branches; we alone are the heirs of the apostles.

16. But nothing makes more for the Old Religion, than an impartial view of the first origin of all these new sects of pretenders to reformation. Every circumstance that attended the change of religion introduced by these reformers, demonstrates, that God had no hand in the work. The first author of this grand revolution (viz. *Martin Luther*) in the beginning stood alone, in defiance to the gospel and the continual reproaches of his conscience, against all churches upon earth, and consequently was to be looked upon no better than a *heathen and a publican*, St. Matt. xviii. He broke through his most solemn vows by marrying a nun: He learnt the chief article of his reformation, as appears by his own printed works, from the devil: He broached many abominable doctrines repugnant to the first principles of common Christianity: His writings breathe nothing but pride, passion, and fury against his adversaries, even to the degree of

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being ever ready, as appears throughout his works, to sacrifice the truth to his revenge. Can a religion be good for any thing that had such a man as this for its father and founder? The other chief authors, promoters, and abettors of all the new sects, were generally wicked men, as both their writings and their actions demonstrate. The motives which set these men to work were visibly bad: The means they employed to compass their ends were illegal and unchristian: And the fruits which ensued both in church and state, and in the lives and manners of particulars, were such as a good tree could never have produced. All which things, as they are undeniably plain from history, clearly shew, that none of these new sects have any share in the church of Christ; which therefore must be sought for elsewhere, *viz.* amongst the followers of the Old Religion: There Christ left it, and there alone we shall find it.

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